

VOL. XVII  
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# UNIVERSITIES, COLLEGES, and SCHOOLS

## UNIVERSITIES FOR MEN

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University of Dayton, Dayton, Ohio

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Seton Hall College, South Orange, N. J.  
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College of Mt. St. Mary, Plainfield, N. J.  
College of New Rochelle, New Rochelle, N. Y.  
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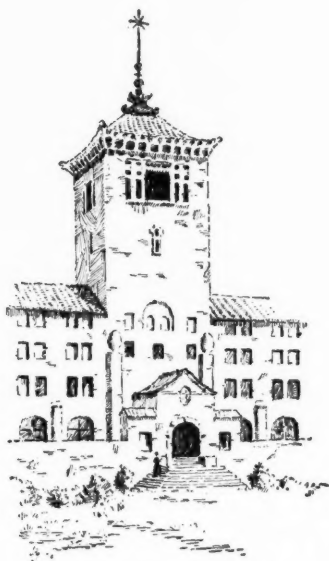
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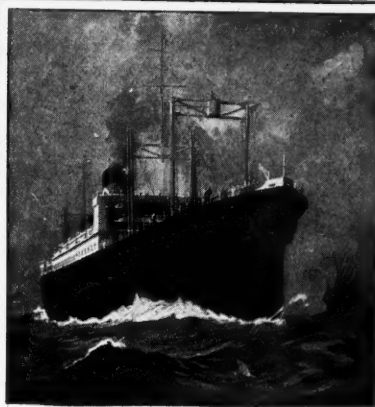
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# The Catholic Foreign Mission Society of America

(MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

## IN THE UNITED STATES.

**THE SEMINARY AND ADMINISTRATION** is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy, theology, scripture, etc. The Auxiliary Brotherhood of St. Michael was established for those who wish to devote themselves to foreign mission work, but are not inclined to pursue higher studies or to assume the responsibilities of the priesthood. The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center.

**THE MARYKNOLL PREPARATORY COLLEGE**, at Clark's Summit, near Scranton, Pa., admits to a five-year classical course foreign mission aspirants who have completed the eight grammar grades. Connected with this institution is a group of the Maryknoll Sisters. Their convent is dedicated to Our Lady of the Missions.

**THE MARYKNOLL SISTERS** have worked with the Society from the beginning, first as lay helpers and now as recognized religious. These Sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

**THE MARYKNOLL MEDICAL BUREAU**, at 410 East 57th St., New York, was started in 1920 to interest the medical profession in mission needs, to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the mission. Here, also, is the city office of Maryknoll.

**THE MARYKNOLL PROCURE** in San Francisco, Calif., Fillmore and Vallejo Sts., is the center of Maryknoll activities on the Western Coast and the depot of supplies for the missionaries in China.

**THE MARYKNOLL JAPANESE MISSIONS**, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash., are conducted by the Maryknoll Sisters, for the education and religious instruction of the Japanese in those cities.

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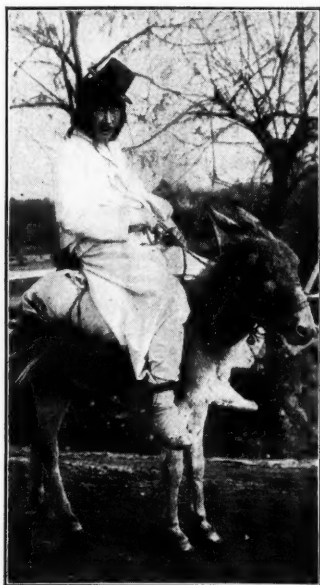
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THE PAGE ABOVE GIVES THE STORY IN A NUTSHELL.



## Father Byrne's First Impressions from Korea.

THE quondam "Hermit Kingdom" is eight hours by ferry from Japan. Due to arrive in the early morn, we were on deck to greet our adopted fatherland as soon as Sol should rouse



A KOREAN SPORT ON HIS MOUNT.

the first hilly head from its dark blue pillow of mist. Others followed quickly, a whole orphan asylum of poor little bald yellow mountains, but with fresh green aprons tied with tiny white strings of roads; coast lines sharpened into focus; and we were presented, by politely bobbing sampans, with a lane leading straight to the quay, proudly waiting to show us, in the fresh morning light, ramrod Koreans in their flowing robes of white.

With what a Sulpician would pronounce all the speed compatible with the dignity of the Cloth, we hurried down the gangway, our natural relief at ending a long voyage magnified several diameters by the higher purpose that started it. Other lands had held our interest, but it was merely the passing concern of a traveler in the moving pictures through which he speeds. Here, however, was an af-

fair not at all transient and decidedly personal, a raw recruit's initiation into the first degree of missionary life; the introduction to a country henceforth to be his home, and to a people that have now become his fellows. We minded the consecration of this land by the labors of those who had lived, and the blood of those who had died, for Christ; we searched under their absurd headgear into the rugged, honest faces of the natives, and we felt that it was indeed good for us to be here, a privilege to help build in these hearts awaiting the transfiguration of baptism, a threefold temple to the Holy Trinity.

After severe scrutiny at the passport office—the most popular Japanese sport—we hurried to a nearby train marked "Keijo," the Japanese for Seoul. Somehow, it looked helpless and forlorn. Then the awful truth came out. It seems the engine had run off with another train and wouldn't be back for a dog's age—not so long in Korea! Moreover, our ferryboat, for no reason whatever, had arrived three hours ahead of schedule, a thing that simply isn't done in the Orient. For the first time in our checkered career, we welcomed a long delay, which af-

forded an unexpected opportunity to celebrate the Sacred Mysteries, and to offer thanks for a long journey safely over. But if the wish were father to the thought, it bore no relation to the fact. The Catholic mission is not in the town itself, nor could we find in the "English-spoke" hotel anyone able to garnish the required directions with a few slices of the Queen's tongue. Wherefore, after a fruitless search for the usually prominent corrugated steeple, we gave it up—to discover later that the padre had not been at his home mission but off on a tour of the stations.

After checking our baggage—rather like making a will—we felt the need of vitamins and adjourned to the aforementioned hotel, finding there a cool dining-room (the day was already warm), service à la mode américaine, with Korean waiters, and, if one preferred, Korean fare. One preferred, and ordered an "Omelette with Fine Herbs," conceded to be a favorite native dish. We found the eggs, but the herbs were too fine. Invisible, unsmellable, even their flavor was elusive. We questioned the waiter, but he measured us with a kindly smile



AN AFTERNOON SOCIAL CALL.

MARYKNOLL IS A NATIONAL SEMINARY, AND UNDER PROPAGANDA.

and the whispered password "Coffee-cocoaatea!"; whereat, we sought vengeance with an equally cryptic "Yes" that severed diplomatic relations.

Invigorated with the astral herbs and the real eggs, we sallied forth to see the town, a rapidly growing seaport boasting a population of 65,000, nearly half of whom are Japanese, and displaying such prominent earmarks of civilization as Toonerville trolleys and whitewinger street sweepers. The southern terminus of the railway from Manchuria, with improved docks and modern facilities for handling cargo, Fusan is rapidly becoming a main commercial depot not only for Korea, but for Manchuria and Siberia as well. The attractive Japanese stores held our attention for awhile, but we were looking for Korea, and this we found along the serpentine water front, fairly humming with the minor activities of restless sampans and bustling little steamers receiving and discharging lumber and fish, fish and lumber. Evidently these articles are popular with the home trade. Personally, we never cared much for either lumber or fish; but if one must learn, tastes can be developed.

Here and there were decidedly *al fresco* restaurants, the chief "cookess" being squatted on the ground between a box of mysterious edibles and a bucket of live coals. Service was *à la carte* and direct from the stove to the asbestos-lined victim in front, usually a stevedore or porter. This profession is a popular one, to judge by the number of its professors; perhaps because the sole capital required is a strong back fitted with a wooden shelf. The needed dorsal strength is developed from early youth when the first task of every youngster is to carry, strapped to his shoulder blades, the next youngster of the family. This is a strenuous job for the kiddies who, in America, would be just graduating from the mud-pie stage into the first grade of baseball, but here it has been the fashion since the Flood, and the youngsters have yet to form a union. Besides, what avails a walk-out when that's a body's job. And, withal, what a simple, simultaneous



GREETING FR. BYRNE.

Upper photo: Native Sisters.

Lower photo: Pengyang School Children.

and effective solution of the triple problem of mother's time, a hired girl and a baby carriage! Here the fiend that looks for posers may inquire: "Who carries the first-born?" Answer echoes: Usually a little man or maid of four or five years, hired out by mother and dad at "Fifty cents a month and food." The short and simple annals of the poor in Korea have a least amusing chapter on the untasted joys of childhood. We saw one case dead to the world, with the baby in the upper berth also slumbering. Later, we stopped to watch other Siamese twins playing baseball. It must have been

both hard and sudden on the babies, but they were bound to see the game out, and they had pretty good seats at that; so they suffered in silence. In this land of many children, we have yet to hear one cry.

Most dazzling of all was the snowy garb of the élite, the full dress of those on parade—and there were many. Starting with white shoes, it developed into billowy white trousers tied at ankle and waist, swelled into a voluminous white "nightgown" that tried vainly to escape from two streamers anchoring it under the right shoulder, and reached its stunning climax in a tiny Happy Hooligan lid of openwork horsehair held on by two ribbons tied under the chin. We were simply fascinated by this haberdashery, whose inventor was surely no prohibitionist. The horsehair creation has a large mesh like a screen door, and when you look right through one approaching, it seems like meeting a ghost—an apprehension unrelieved by the uniform white of the rest of the garb. These hats are never taken off, so far as we have been able to find. It may interest the ethnologist to note that the privilege of wearing them comes only with marriage when the long braid of the youth—an extremely vulnerable part—is cut off short into a "sacred" topknot, which is further and permanently safeguarded by the irremovable cade in question. *Felix qui potuit rerum cognoscere causas!*\*

Nowhere else in the world is white so popular. The national flag should be a sheet. In America, 'tis true, the Palm Beach suit is quite *au fait* for an evening stroll on a real hot day; it is the regalia of the doctor, the lawyer, the traveler, the vacationist; but here you find no snobby class distinctions. As a matter of fact, if the laundress be willing, why shouldn't a coal-heaver enjoy his white in business as well as free hours? Why should a knight of the ditch restrain his passion for snowy garb at New

\*Happy he who could know the causes.

REMITTANCES INTENDED FOR MARYKNOLL MISSION NEEDS

Year's, particularly when he can check his monthly calendar by the shade of his chameleon attire?

Shortly after leaving Fusan, we passed through our first Korean village, and it was typical: a congested mass of little mud huts, thatched with straw, and surrounded with mud walls to keep out the cold air in winter and the cool air in summer. In the village, was a full session of the ladies' "Knockers Club," kneeling by the ever-present brook or drain (it matters not) and with twelve-inch sticks, belaboring helpless masses of soiled linen into a more contrite and purified state. The duration of such a session we *dinna ken*, but we have found that every day is wash day and every trickle of water a potential tub. Moreover, the ladies seem to like it. Perhaps, because it enables them to give, with a stick, full vent to their feelings . . . and to their ambitions as housewives. The supreme pleasure of housecleaning is denied to them. How can they scrub a floor that is made of mud? Why sweep away the walls from under their very roofs? Carpets are unheard of; window panes do not exist. And so, deprived of all these troubles so dear to the feminine heart, it is but natural that the Korean mistress should revel in the joy of chasing back to Mother Earth the souvenirs that hubby has collected. The Dutch Cleanser maid, with the big stick, is a deliberate steal from the Hermit Kingdom.

At the occasional station-stops, we found the platform crowded with the natives in their whitest bib and tucker, keen as their dancing children for the train ride to Pengyang—our future mission center—where a ten-day festival was celebrating the operation of the first street railway system.

The train was so comfortable that we began to look for the New Jersey marshes. Then we came to, and were wondering what magic hand had so cleverly duplicated Uncle Sam's best, when we found the answer over the door, brazenly writ in letters of guilt, "Pittsburg, Pa." We presented the citizens of that umbrageous hamlet with a rising vote of thanks, and

stepped from America to Korea by leaving the train which had now arrived at Taiku.

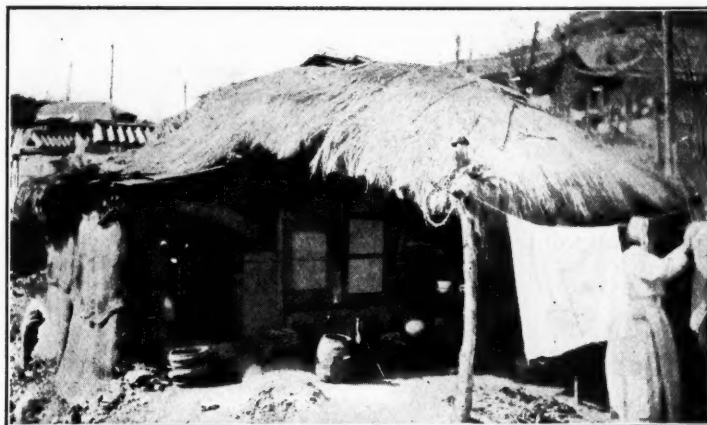
On the platform, a missionary father in whiskered ambush waylaid us with a cordial greeting, and then preceded us on a slumming expedition, through what is aptly styled "the old town," to the Bishop's house charmingly placed on an eminence at the outskirts. This eminence overlooks the entire city, and after amicable relations had been satisfactorily established on both sides, Bishop Demange took us out on the portico for a general view of the glories that lay beneath. Then we descended for a close-up.

Taiku has a population of over forty thousand—a third being Japanese. It is easy to distinguish the Japanese from the Korean districts: the former are new and clean, with broad straight streets and attractive buildings of brick or wood; the latter are old and dirty, dismal congeries of low thatched mud huts rambling along the narrow lanes apparently laid out by the court geometrician in a desperate search for the fourth dimension. He seems to have found it—to judge by the direction of some of those alleys which are neither up, down, nor across. To inculcate eternal vigilance and develop extempore agility, gutter drains take sudden turns across the road and

tempting little pools are cleverly placed in the path of the unwary.

In our walk, we did not pass any homes of the better class Koreans, but we have since made their acquaintance. Built in the Chinese style—large, one-storied affairs, roofed with tile—these houses stand on high ground in a private courtyard, approached through a double gateway in walls ten feet high. In the main house is a large middle room, serving the twofold purpose of social parlor and business office, and from this lead off smaller rooms for the male members of the family. Connected with the main house, is a wing set apart for the women, while other and smaller houses for "retainers" and servants form a separate group within the compound.

During one of the lulls in our pilgrim's progress, we looked into an adjacent mud hut of the poorer class, with a curiosity that the owner seemed to consider highly complimentary. Our sample was typical—about six feet by twelve, and with a stoop at the four-foot door furnished by the visitor. The outer walls, six feet high, were made of stone and mud; inner partitions didn't exist—they couldn't very well in eight square yards. The thatched roof was thick and hung low over the windows, which we had at first mistaken for the entry to a dovecote. The Korean climate presents both extremes,

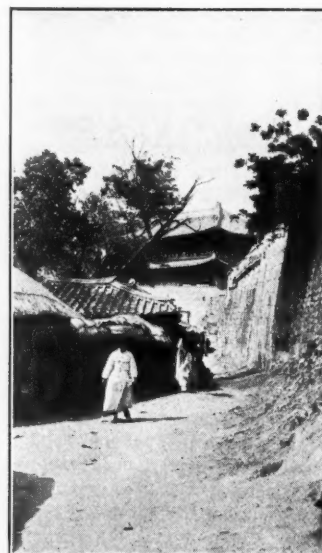


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and the natives build with winter in mind. In summer time, they are, perforce, fresh air fanatics. Even a Korean can suffocate—and sleep in the open like his brethren in City Hall Park, New York. Winter marks the closed season. Every aperture is meticulously stopped and sealed, the fire is fired, and all hands repair to the oven to be baked. Of which the interpretation runneth thusly: Beneath the floor, made of oiled paper over clay and stone, is a complete subway system serving as chimney to the combination cook-stove and furnace—a hole in the corner. When the fire, usually of pine needles, is started, the tunnel chimneys heat the floor to a degree that meets the popular estimate of what a winter ostermoor should be. No other properties are required for the forthcoming tableaux; the members of the family drape themselves along the floor and the playful bugs begin their “daily dozen.” In summertime, another exit for the smoke and heat is usually provided—but not always. The missionaries tell of houses thus heated by the cook-stove in July as well as January, and where the administration of the sacraments brings not only the usual grace to the subject but some

extraordinary merit to the minister.

Christianity, in the comparatively short time that it has been free to work here, has proved unequal to the task of cleaning the Augean stables and teaching a whole nation habits of cleanliness and methods of sanitation. In this respect, the native Christians are no different from the pagans. Naturally, judging by material results, the Japanese official in Korea asks what Christianity has done to benefit the natives, when they are as impervious to hygiene after conversion as before. On the other hand, says he, witness the achievements here of the Buddhists from Japan, in tearing down the old and objectionable, and reconstructing on lines of health and comfort, not to say beauty; in teaching the natives, both by example and by strictly enforced law, to put off the old man of indolence and filth, to put on the new one of industry and health.

Undoubtedly the Japanese are doing wonders in development, but the fallacy in such an argument is apparent. What parity can be placed between a few individuals chiefly concerned with the next world, and a powerful government interested solely in this? But

the Japanese official, and the better class Korean as well, sees no flaw in the reasoning, and is naturally skeptical about the value of a religion that has been materially fruitless in contrast with Buddhism and Shintoism.

No library of apologetics could appeal to such a critic. He is looking for results, tangible and obvious. In elegant American he “must be shown.” After religious instruction, therefore, the first concern of our schools—ye unhatched chicks—must be the gospel of soap and brush, fresh air and sunlight, with a compulsory reclamation of atrophied noses. (Conf. KOREAN SMELLS, by H. G. Wells.) If the mothers and fathers of tomorrow are impressed, perchance their grandchildren may tack over the family album, “Cleanliness Is Next to Godliness.”

In the course of our peregrinations, pedal and capital, we made a visit to the cathedral, inspected the seminary and preparatory college, and viewed,

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from afar, the boys' school and the convent with its school for girls—all substantial, commodious, and attractive structures of brick, erected within a few years by the magic hand of a resourceful Bishop without resources, who has evidently prayed to the Master as if all depended on prayer, and worked for Him as if all depended on work.

The evening was pleasantly spent with a cheerful group of missionaries, none younger in spirit than the Bishop himself. All, including the victim, enjoyed the greenhorn's first experience with a Korean pipe, somewhat less than a rod in length, which a distant neighbor kindly helped him to light. These pipes are excellent for developing the lungs, but cold smoke was a novel combination, and somehow or other made us think of wakes.

The next morning dawned as mornings do, but soon received special classification by introducing a long procession of collegians, seminarians and priests who chanted their way through the garden's winding paths towards the nearby replica of Lourdes, where Our Lady receives special homage in May. The hymns to Our Immaculate Mother rose pure and

sweet in the morning air—not to be marred by the minor accompaniment from countless little sparrows who likewise sang their morning prayers ere taking up the quarrels of the day. As the procession wended its way back to the seminary chapel, whither we followed for Mass, it seemed that Our Immaculate Mother must take the "blame" for this miracle at Taiku, where in so short a time she built a bridge between a few paltry zeros and a splendid diocesan center.

After breakfast, we called at the convent, meeting both French and Korean Sisters. Unfortunately we very much mistook one of the former for one of the latter, whereupon our stock dropped rapidly below par. It was a bull, but I was a bear, so there!

As usual, the convent mottoes were: Spot the Spot, In Soap Is Hope, Hot Water Kills 'Em Dead. All was immaculate. We should like to have shown to those aforementioned pagan critics, the bright, clean dresses, the shining faces of the little tots, their attractive dormitories and refectory, even the playground. 'Tis true, 'tis pity, that on growing up they will marry and revert to the mud huts; but not, we hope, to type. Surely their war on dirt will be somewhat

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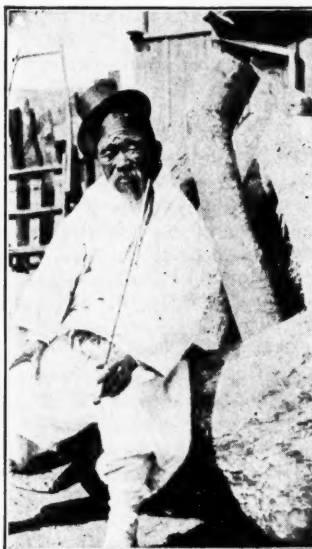
FIELD AFAR OFFICE, MARYKNOLL, N. Y.

different from the kind mother used to make.

The most interesting exhibit in the convent was a little lady of three years, who had already been sold three times, at no very complimentary figures—though the last was paid by the Sisters. Then she had been fully "redeemed," and now she lay dying in the arms of a devoted blind nurse; no, not dying, simply poised for an instant before taking flight to a more loving caress in the bosom of One Who would have the little children come to Him, that heaven may be what it is. We whispered into this little angel's ear, and we hope she will not forget to deliver our message; but, alas, she is already burdened with so



KOREAN EXPRESS COMPANY.



AT PEACE WITH HIMSELF.



AT PEACE WITH THE WORLD.

OF ASPIRANT MISSIONERS—PRIESTS, BROTHERS, OR NUNS.

many, and it will all be so strange and grand up there—that, we're afraid!

SEOUL is pronounced like the last word in the stage Irishman's, "Upon me sowl!" It is the capital of Korea, with a population of a quarter of a million, despite constant growth, and is equipped with all that goes to make up a thoroughly modern city, including, as the Japanese guide books put it, "gas and other facilities of civilization."

This modern Babylon was reached six hours after leaving Taiku, and we descended from the train into a royal reception that made us feel how good it was to be home again. A whole band of delegates had walked down to meet us, and, while we could not guess at the features beneath the beards, there was no mistaking the genuineness of the welcome expressed. A quarter of an hour by rickshaw, along the Great Gray Way of Seoul, and we were at the Cathedral rectory, where the venerable Bishop Mutel and his able Coadjutor, Bishop Devred, had waited beyond the retiring hour, nine o'clock, to greet the newcomer and to assure him of Maryknoll's welcome in Korea. In no time at all, we felt quite at home—so much so that we gladly accepted the Bishop's hospitable suggestion to make our temporary headquarters with him until the next delegation from Maryknoll should arrive in the fall. In the meantime, we are getting initiated into the climate, which is the same as New York's but quite different. This difference cannot be explained, it can only be felt . . . and we would spare you our feelings.

The fathers at the Bishop's house are a very genial group, and the many kindnesses that have surrounded, anticipated, and followed the newcomer are too numerous ever to be recorded or adequately acknowledged. Of course, an American is a rather strange animal to those French who have never been in America, and they find many of our ways and means amusing—particularly our impression that "Time is Money." This always gets a good laugh. *C'est curieux, ça!*

The beautiful and spacious Gothic Cathedral, visible throughout the entire city by reason of its central elevation; St. Joseph's Church, a mile away; the motherhouse of the Sisters of St. Paul de Chartres; the primary schools for boys and girls; the commercial college, with its Catholic hostel; and finally the splendid preparatory college and seminary in one of the suburbs, where forty-five young Koreans are now being trained for the priesthood—all have had honorable mention, and some their pictures, in *THE FIELD AFAR*. We have made the rounds, and been deeply impressed. It seems incredible that such virile Catholic works could have been developed during the missionary experience of one man; but of the 178 churches and chapels now to be found in Korea, not one was existing in 1880, when Bishop Mutel, then a young priest, succeeded in entering the Hermit Kingdom, so-called because of its interdicts against foreigners, that had occasioned, a few years before, the martyrdom of two bishops and seven missionaries.

Those who like to chase the villain through a vivid detective tale will be delighted to know that the Bishop entered the country in disguise. Part of the Korean's mourning costume is a conical (written with an "m" were it aught else) straw hat that comes down below the chin, entirely shrouding the face of the wearer. As a disguise, it proved far superior to Sherlock's best, and Fr. Mutel was so effectively shrouded in grief that he escaped recognition. There are strong winds in Korea, though, and if his hat had once come off, his head would speedily have followed. But the Lord tempered the winds till the edict of toleration, six years later, and the outlawed missionaries could then throw off their disguises and go about openly, "*preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.*" Then came the harvest!

During the thirty-three years of his episcopate, Bishop Mutel has seen the registry of 243,336 souls received into the Church by baptism; he has established churches and schools through-

## A MARTYR OF KOREA

¶American Catholic priests have been assigned a mission in Korea.

¶Korea is about the size of the State of Kansas. American Protestant missionaries are numerous and active there. The Catholic Church has, to, date, been represented by a handful of priests from various European countries.

¶For a complete account of the establishment and progress of the Catholic Church in Korea, and of the martyrdom of Catholic priests there as late as 1866, together with interesting information on Korean life and customs, read the Maryknoll Book—

### FOR THE FAITH

¶This is the inspiring biography of a young missionary of the past century, who gave up the luxuries of wealth to labor for the salvation of souls, and who gladly met death in his mission field.

¶The book is well-written and "as interesting as any romance." It is bound in cloth, stamped in gold.

180 pp. text. 16 illustrations.

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*If you wish to combine a visit to old France with some glimpses of the homes where real martyrs—and modern martyrs, too—were reared, send for a copy of "In The Homes of Martyrs". One dollar will bring this to you.*

FOUR MORE MARYKNOLLERS SAIL IN NOVEMBER.

out the length and breadth of the land; and he has ordained to the priesthood thirty-nine of the fifty-two now in the native ministry.

In 1911, the Korean Mission was divided into two vicariates: Seoul being the northern, and Taikou the southern. In 1920, the northern vicariate was again divided; the northeast quarter, Wensan, being assigned to the German Benedictines. In 1921, the Catholic population of the three vicariates was as follows: Seoul, 51,600; Taikou, 30,600; Wensan, 8,000.

In 1922, the Bishop of Seoul offered the northwestern provinces of Peng Yan To, to the Maryknoll Society. In this section are 3,700 Catholics.

The present total Catholic population of Korea, therefore, is well over 90,000—or one Catholic to every 160 pagans.

Bald facts, and dry figures! But what a wealth of labor, sacrifice, hardship, and even heroism is contained therein! We begged the Bishop to write his memoirs, interesting and valuable as they would be, but he only laughed and begged in turn to be held excused. He is engaged in a pleasanter task, the memoirs of the martyrs. That is to say, he is translating imperial proscriptions, decrees of execution, letters, and otherwise helping Bishop Devred who has been specially delegated by Rome to prepare the cause for veneration of the two French bishops (Msgrs. Barneux and Dave-luy), the seven French priests (Frs. Beaulieu, Dorie, De Bretenières, Pourthie, Petitnicholas, Aumaitre, and Huin), and fifteen Korean laymen, who died for the faith in 1866.

On May 22, just one month before this writing, there began in Rome the process for beatification of the martyrs of the first two persecutions in Korea, already declared venerable by His Holiness Pius IX, in 1857; viz., Bishop Imbert, martyred in 1839, and, in 1846, Father Andrew Kim, a native priest, with seventy-six of the Korean faithful.

It is indeed a special privilege that our first days in the onetime "Hermit Kingdom" should be spent with these missionary fathers who have written

such heroic and inspiring pages in the apostolic history of the church!

Our arrival in Seoul coincided with the opening of the retreat for the native clergy, and brought to the Bishop's mind a recollection from 1904. In April of that year, the imminent Russo-Japanese war had set Korea in such a sudden turmoil that he decided it wise to postpone the annual retreat. His telegram to the distant missionaries was worded, "No retreat this year, Mutel." The military authorities were startled, held up the telegram, demanded explanations that failed to satisfy, and proceeded to keep a watchful eye on his peaceful Lordship, suspected of trying to comfort the enemy.

But, to return to the retreat of 1923—It was for the Korean priests, and it gave us an opportunity to form their acquaintance, to observe and to admire. A tour of the Maryknoll mission field, made immediately thereafter, confirmed our estimate of a spiritual, intelligent, and zealous body of men, not wanting in good humor and a sense of proportion. Trained and directed by the experienced French missionaries, they have done admirable work in building up parishes and mission stations, battling for the faith in the frontline trenches, and winning for themselves not only the devotion of their own Christians, but the respect and even the admiration of the pagans. Here, in Korea, the Holy Father's program of "Native Priests for Pagan Lands" seems more proximately feasible than in other countries, where the missionaries find it advisable to await the third generation of Christians, and it is most tantalizing to realize the handiness of the means without being able to adopt it. Vocations that the missionaries regard as genuine, both to the priesthood and the sisterhood, wither and die because to nourish them and make them fruitful demands both accommodations and resources. And so the Church gains slowly, albeit steadily, until such time as one arrives, wealthy enough to make the shrewdest investment of his career, one paying eternal interest, at 1,000 per cent. compounded millennially.

#### MORE PATS.

We couldn't do without *THE FIELD AFAR*.—*Rev. Friends, Manitoba, Can.*

The enclosed dollar is to renew my subscription to *THE FIELD AFAR*. I simply can't do without it.—*N. Y.*

Enclosed is renewal for magazine. Don't want to miss an issue! Most interesting book I ever read.—*Wis.*

The enclosed \$5 is to renew my subscription to *THE FIELD AFAR* for one year—the magazine is worth that, and more, to me.—*Pa.*

I love to read *THE FIELD AFAR*; it is so interesting, so uplifting, and so amusing. Never let my name get off your list.—*Philippine Islands.*

I find it easy to carry *THE FIELD AFAR* back and forth to business, and I notice I have formed the habit of looking forward to its coming.—*N. Y.*

*THE FIELD AFAR* this month is the best yet; and, after reading it through once and glancing over it a second time, it was with regret that I found nothing more to read in it.—*N. J.*

I have always been a close reader of your happy magazine in the seminary, and now, that I am a priest, I feel a more real need for *THE FIELD AFAR*. It carries for me a lesson of sacrifice and optimism that is cheerful and encouraging. Heaven's blessing on your work!—*Rev. Friend, R. I.*

If all my other dollars would bring me as much cheer as the one which keeps my stencil in good working order, I should soon forget how to use my hammer.

I'm pretty busy working both sides of the street myself, and, when my bait refuses to bring results, I think of what the Maryknoll Fathers are up against and it gives me a new determination to go to it.—*Mass.*

Dom Gilbert Higgins, of London, in a recent letter to Maryknoll, writes:

I love *THE FIELD AFAR* and wish I could send you a big sum toward the expense of such a beautifully gotten up periodical. Paper, type, illustrations, and reading matter are a credit to America.

**FIFTY DOLLARS will secure a Perpetual Associate Membership, applicable to the living or to the dead. (Bonds will be accepted.)**

YOU MAY NOT OR CANNOT GO. SPONSOR ONE.

### A Brace of Patricks.

THERE will be two Patricks in Korea, probably the first of the name to evangelize that country. Both Fr. Byrne and his "new curate," Fr. Cleary, bear the honorable name.

Fr. Cleary is on the Pacific. Before sailing, he received a letter from his chief, who, among other things, wrote:

I am enclosing a view of your new home. It has all the modern improvements, except those of the last few centuries. It is the one decent rectory in the mission field. We'll see what we can do to the others, in turn, after a few years, when our millionaires get absent-minded and sign some mission checks.

Bring warm clothing, because this mission is on the Yalu—twelve miles east of where the railway crosses into Manchuria; there's a local jitney service—and, in winter time, it gets so cold that the people put red pepper on the fire to keep it warm. With *enuf* to eat, to wear, and a good supply of coal, however, there's nothing dismal in the prospect, which may be rather disappointing if you're looking for too much merit at the beginning. Don't forget your skates and bathing suit. You may not need them at the same time, but still they'll come in handy.

Korea is probably unique in being the oasis of Protestantism in the pagan world. They are strongly entrenched—they seem to have millions, and while some of their free cash goes to private homes for themselves, and three months' vacation in hot weather, a considerable share goes also to schools and churches.

Pengyang is our capital—now with about 80,000 people, and growing rapidly.

Protestants have seven large churches there, and 1 Theological Seminary, with 10 teachers and 135 future ministers; 1 Union Christian College, with 9 teachers and 132 pupils; 1 Boys' Academy, with 22 teachers and 634 pupils; 1 Girls' Academy, with 7 teachers and 7 pupils.

I am sorry to say they have declared quite openly that "in America, the greatest nation on earth, there is no such thing as a Catholic." The people I now meet are quite puzzled. (Of course, there is a like impression elsewhere in the mission field, but there it is due simply to the absence of American Catholic Missioners. Here it is not an impression, but a conviction, due to deliberate statement.)

In our section are, already, more than 4,000 Catholics. Three of the

One copy of **THE FIELD AFAR** will probably be enough for a small household; but why not make it a point to enroll every member of the family, living or dead, as a Maryknoll Associate—sharing in a thousand Masses yearly, as also in the daily prayers, sacrifices, and labors of all engaged in this work? Associate Membership can be secured by the yearly offering of fifty cents.

students in the Seoul Catholic Preparatory College are from our mission. Two girls, with approval of their pastor, want to become nuns. A third has already been received as a postulant by the Sisters of St. Paul de Chartres.

In our section are four Korean priests and one French. They live on twelve dollars a month plus occasional Mass intentions. (Against 4,000 Catholics are 40,000 Protestants.)

There are also three convents, each with a girls' school. Two of these convents are made of mud. (Not "mud bricks," but simply mud).

Three of the five rectories are mud. For that matter, the whole country is made of mud.

The Christians are very devoted. It is extremely touching to see the whole clan assembled for night prayers every evening—the elder presiding. At one of my stops, the Christians assembled to say "Howdy" to me, after night prayers. By the time they went home to bed, it was past ten o'clock. The next morning, the pastor and I had to leave early to get a train, but the whole clan turned out for Mass at 4:30—not Sunday either—the women with the babies strapped on their backs.

Fr. James E. Walsh compared prices and found ordinary things (such as condensed milk) to be three and four times the Hongkong price. Bricks and cement are proportionally "fierce."

They say that this is now the dearest country on earth, not excepting America.

The people are extremely eager for English, and if we could only open a school, teaching that desirable language, we could have as many pupils as the place would hold.

There's no Catholic hospital in the whole country. If a priest or Sister needs special care, he or she must go to the Protestant hospital—which, in view of their open hostility, is not the inconsequential affair that it is in America.

MERRY indeed are the letters of Fr. Byrne, whose saving sense of humor will not desert him, though the humor will doubtless, at times, be grim. We know an apostolic man with an equally-keen sense of the risible, who claims that it has been God's special gift to pull him out of holes and over the rough places.

But the task of a pioneer is "no joke" and we hope that many an interested reader will see between the lines of our Korean's familiar letters the splendid struggle that we have every reason to believe is ahead of him.



TWO FRENCH SHOT BY AN AMERICAN; NO ONE HARMED AND ALL FRIENDS.

PRAYERS FOR MISSIONS AND MISSIONERS



The right kind of Maryknoller would carry burdens cheerfully and stimulate friends to do likewise. Fr. Byrne is and will be in need, but, you, dear reader, will not hear his groans. Nor will Mother Maryknoll be set on edge with his whinings, because he knows that she has many chicks and limited resources.

THE FIELD AFAR is making Korea a feature of this issue and the Maryknoll Superior has allowed us to insert a few more extracts from Fr. Byrne's first report:

In my findings, during the recent mission tour, I discovered much to rejoice the heart, to try the stomach, and to supply the restless imagination with building materials for many a castle in the air.

I shall betake myself to Wiju, to make certain improvements that are heartily to be recommended in view of the winter blizzards that come down from Manchuria and sport along the river sides. It is so cold there, they say, that people use fur handkerchiefs. At any rate, the rectory is new and well-built, except for the fact that the window frames are loose in the walls, and there is no provision for heating more than one room. But it will not be difficult to get stoves (cheap, for a wonder) and a few other luxuries of civilization, rather necessary when a body is within doors practically all day, studying. A partition must also be put up; but all of these items are minors, without a vote.

Pengyang is the most important place on the mission, and the logical center.

The boys' and girls' schools there (with 185 and 240 pupils, and others turned away for lack of room) will be closed by the Japanese government unless certain hygienic requirements against overcrowding, are complied with. This means new schools. It does not necessarily mean new schools next year, but soon enough to recapture those who will be compelled, the year after next, to enter pagan primary schools. It means then new schools in the near future.

Prices of real estate are staggering (not in themselves, but to the heart of the purchaser) and it seems impossible to get another site within the city. I have sketched in pencil what seems to me a desirable location of the future school, for your consideration and opinion.

To secure the penciled site, it would be necessary to purchase the property of a Protestant Korean, who has of-

fered for sale his mud shack and garbage dump for \$2,000. This is, of course, a first figure. By the scale you will see that his royal estate is 90 feet deep, by 30-45 feet wide. The Catholic adjacent would also have to be bought out—the combined operation cleaning out the Maryknoll-in-Korea treasury, and leaving a few paltry zeros to erect the schools.

My present inclination is to say yes, because this would enable us, later on, to erect only one building, with a partition, for the two schools (and so save two outside walls); and it would also furnish the necessary playgrounds to both.

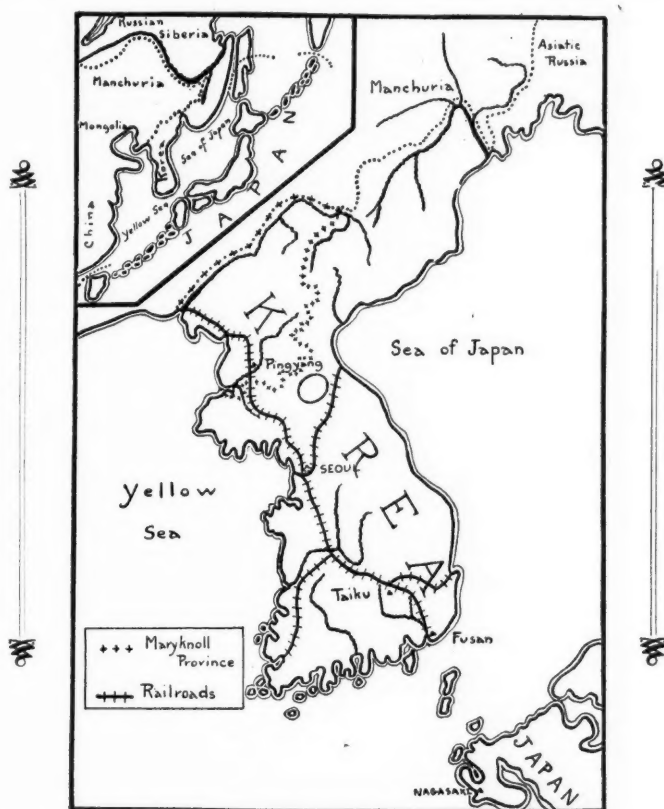
Sin Wiju presents another problem. On the Yalu, and the northern gate to Korea, the city is growing at a tremendous rate. Land doubles and trebles in value yearly. It takes no great stretch of the imagination to see a city of forty or fifty thousand in a few years. The Japanese are cleaning things up, with straight roads, asphalt paved, and durable buildings. There is no church in Sin Wiju, which until last year, was a station of the Wiju mission. In view of the constant rise

in property, both within and without the city (and a school should be within), would it not be advisable to get hold of some land as soon as possible, or sooner, to save the "unearned increment?" Sure! if you have the cash, which brings another question:

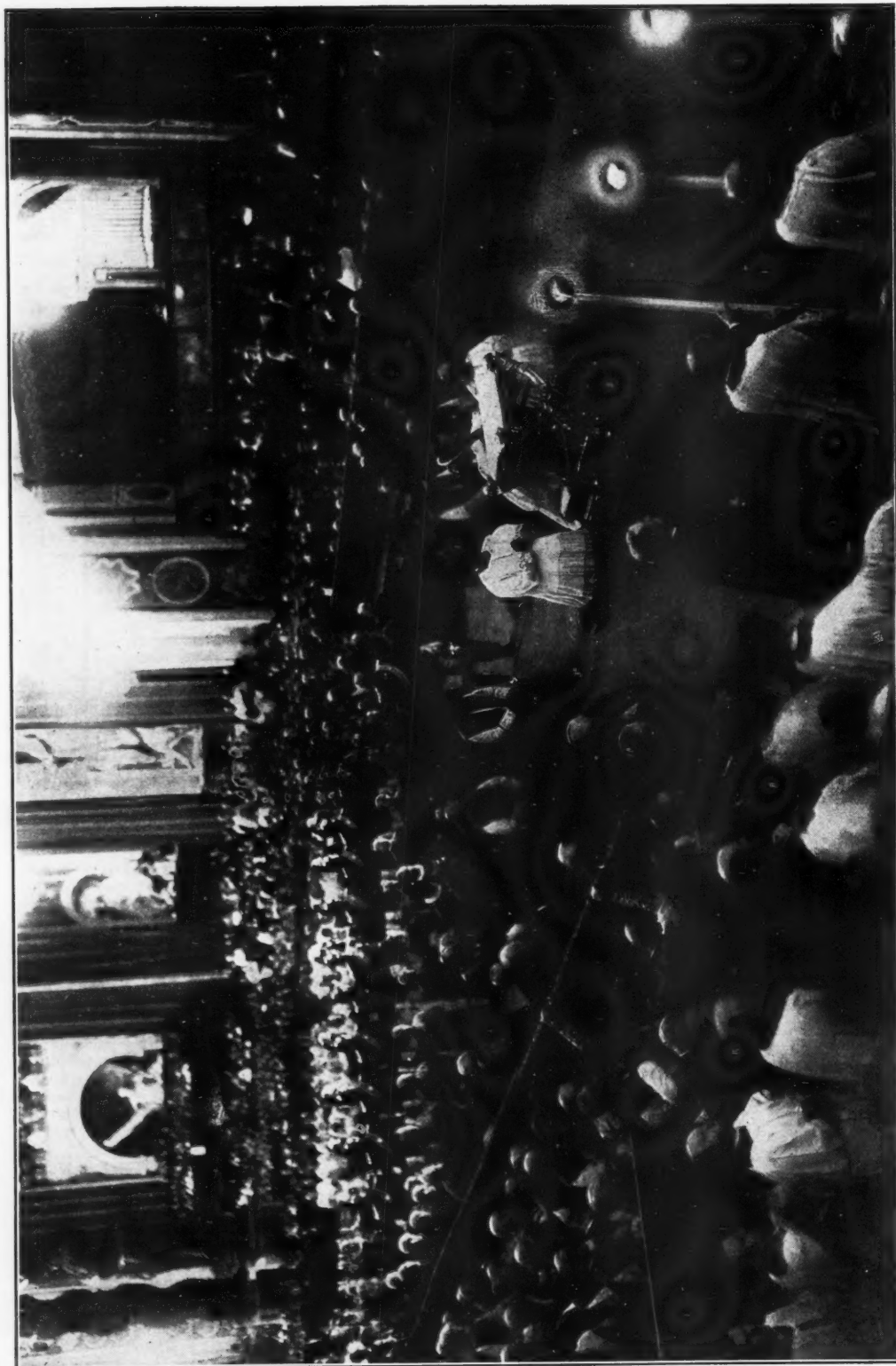
Supposing, and perhaps it is a big suppose, we were to get a fair price on property in Pengyang and Sin Wiju, would you favor taking advantage of it by a loan?

I realize fully how distasteful it must be to even consider any further indebtedness at headquarters, and the best plan may be to let the whole matter here drop until the Maryknoll Center has gotten its second wind. In my mind, the Center should always have precedence, because it is necessary to the missions, and they are not necessary to it. But I have pains in my bones, and I misdoubt their being growing pains, when I see these properties that we shall have to buy some day, trying to climb nearer the moon.

On receiving your answer to these *Byrning questions of the our*, as Erin McGraw would say, we shall have your reply.



ARE IN YOUR POWER TO GIVE, WITH CERTAIN RESULTS.



POPE PIUS XI, IN ST. PETER'S, ASSISTING AT THE BEATIFICATION OF THE LITTLE FLOWER, SŒUR THÉRÈSE, OF LISIEUX.  
*The Little Flower, when on earth, loved the missions, which now, through her intercession, will doubtless make great gains.*

FIVE HUNDRED DOLLARS FOR PASSAGE AND OUTFIT

## Pen-Drops.

We have been asked by subscribers, anxious to give to their dead all possible spiritual advantages, the addresses of other organizations, in addition to our own, in which similar helps can be found. We are at our readers' service for such information.

The Catholic Press Directory has appeared and anybody acquainted with the difficulties attendant upon such publications will appreciate the good work done by Mr. J. H. Meier. The Catholic Press Directory fills a long-needed want.

With the outgoing of ten more Maryknollers to the Far East, we shall be represented by nearly two score—priests, Brothers, and Sisters—on the other side of the Pacific. Not many, when we recall that the Paris Seminary alone has twelve hundred priests in Eastern Asia, but the stream has started, and we thank God.

Students in Europe, also, are enthusiastic for missionary work. Those in Switzerland, Germany, Austria, Belgium, and Holland are leaders in this movement. In Switzerland, three-day mission courses are held at central locations, for boys and girls, by turns. An important volume on the science of missionary work has been published with the approbation of Cardinal Schulte.

*Bon Voyage* to, and God's blessing on, Fr. Paul Curran, O.P., and Bro. James Murphy, O.P., who have sailed for China to establish there the first mission of the American Dominicans. This will be at Kienning, in the Province of Fokien, not so far as the bird flies from Maryknoll missions, and not so far, we hope, that Maryknollers and their Dominican friends, may not occasionally get together.

Don't let your Field Afar lapse. Dollar it up.

We acknowledge with thanks the Seventh Annual Report of the Society for the Propagation of the Faith in the Archdiocese of Albany. The total gross receipts for the year were \$55,205.76. This is the result of concerted interest manifested, with strong Episcopal encouragement, by Monsignor Glavin, who finds time for mission activities though burdened with the cares of a large parish.

Holland is keeping up its reputation as proportionately the strongest missionizing country of the world. In a letter recently received from one of the Mill Hill Fathers, we read that Tilburg, the preparatory school in Holland, for the Seminary at Mill Hill, is overcrowded. A new building has been recently erected and two hundred students have been enrolled this past month. Applications go to Tilburg from all over Holland.

This very neat invitation came in June from St. Louis, Mo.:

**The Reverend Simon Tang, S.J.**  
requests the honor of your

presence at his  
Ordination to the  
Holy Priesthood

on Wednesday the twenty-seventh  
of June

at seven o'clock

at St. Francis Xavier's Church

A small group of Japanese men were brought together in New York by Bishop Berlioz before that venerable prelate left for his home diocese in Hakodate.

They, together with two Koreans, formed an Oriental Catholic Club to meet regularly at the Maryknoll Procure in New York City.

On a recent Sunday, the little group visited Maryknoll, where they were made welcome. These men will be glad to learn of other Catholics of their nationality in this country.

## The Delegate's Visit.

IT was unexpected and unofficial, but it brought much happiness to all of Maryknoll—a visit made there August 28, by His Excellency Archbishop Fumasoni-Biondi, accompanied by the Rt. Rev. Auxiliary of New York, Bishop Dunn.

Archbishop Fumasoni-Biondi is a strong mission advocate, as every American Catholic knows or should know. As delegate to India, His Excellency came into intimate personal contact with mission life, and his later record when occupying a similar position in Japan was one of journeyings often, not to speak of many privations which Catholic missionaries in the heart of Japan bear silently and with admirable patience.

As Secretary to the Congregation of Propaganda, His Excellency knew Maryknoll well and manifested his graciousness on many occasions. This visit, informal as it was, will not be forgotten, but we hope that it will soon be repeated.

## WHAT IS THE POPULATION OF CHINA?

The Postal Guides of 1920 and 1922 give it respectively as 421 millions and 427 millions. These figures are approximate, but they are reasonable ones.

Commenting on these figures, Fr. Gasperment, S.J., who has organized a Crusade of Prayer for China, says: *As a people, independent, civilized, and endowed with remarkable qualities, this unhappy pagan nation has a good right to a very special share in the sympathy, prayers, and efforts of all Catholics in the world.*

## FOR LIFE—

### AND DON'T WORRY.

A life subscriber to THE FIELD AFAR—

Always a member of the Catholic Foreign Mission Society—

A sharer in many spiritual advantages—

The offering required is as yet comparatively small—fifty dollars—and can be made in small amounts covering a period of two years.

IS THE ALLOTMENT FOR EACH OUTGOING MISSIONER.

## THE FIELD AFAR

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### TO THOSE WHO LOVE GOD ALL THINGS WORK TOGETHER FOR GOOD

OCTOBER suggests Rosary month, and this, in turn, suggests extra prayers for the success of Catholic Missioners.

HAVE you the habit—you who as a practicing Catholic carry a "pair of beads" with you and say them—of going back at the end of the string, with an Our Father, three Hail Marys, and the Doxology, to the Crucifix? We ask this added prayer for all missionaries.

THE New York University is linked to another at Beirut, in the Near East, five thousand miles away, and known as the American University of Beirut.

The connection between the two institutions began in 1867. What American Catholic University will be the first to launch a school for higher education in some remote mission field?

KOREA, as well as China, is now tugging at the heart-strings of Mother Maryknoll, and two fine sons are occupied with the difficult task of bringing home to the minds and hearts of American Catholics splendid opportunities that lie within our grasp to enlarge the all too narrow kingdom of Christ upon this earth. Mother Maryknoll, with equal love for both, has asked THE

FIELD AFAR to do all it can for her boys, and this THE FIELD AFAR has gladly promised.

KOREA! As we write the solitary Maryknoller, the first to represent, in the once Hermit Kingdom, the Catholics of America, is blazing the trail. Received most graciously by his elder brothers of the Paris Foreign Missions, Fr. Byrne (Patrick J. is his name) has already made the tour of the new Maryknoll field, been cordially welcomed by the good Christian natives, and sent to the home Knoll a graphic and interesting survey of what will be known to our readers as Maryknoll-in-Korea. Follow this development.

MARYKNOLL owes much, under God, to priests—and, above all, to the diocesan priests in this country. We urge those who become interested in our work to keep this fact in mind. Circles, especially those that are not confined to a few intimate friends and relatives meeting privately, should have approval of their parish priest and should not engage in activities that would interfere with his plans, or with those of local charities, parochial or diocesan.

In dioceses where a Mission Aid Society has been established by the bishop, gifts to Maryknoll can and should be forwarded, as far as possible, through the Diocesan Director.

The Diocesan Director works zealously to arouse interest in missions—home or foreign. He is properly anxious to register in full measure, and to report to his Ordinary the cooperation of the faithful in the mission effort of the world-wide Church.

Maryknoll, the National Seminary for Foreign Missions, established as such by the American

hierarchy, is most desirous to work with and through the Diocesan and parochial organizations.

COLUMBUS DAY appeals to any man with a missionary heart. We think of Christopher Columbus as a discoverer and we fail to recall that a strong motive back of his daring venture was the spread of the kingdom of Christ.

Among the Maryknoll missionaries now in China are several who are yet affiliated with the Knights of Columbus. In the Far East and on other remote fields are lay Knights of Columbus, engaged in divers secular occupations. Cordial is the hand clasp, in a foreign land, between a worthy Knight and the Catholic missionary of any nationality; but it is warm, indeed, when the missionary is an American.

More than once have exiled K. of C.'s, clerical and lay, wondered, as they looked at the Y. M. C. A. signs in every great center of the Orient, if ever, and when, the Knights would send their organization over the Pacific, as they did over the Atlantic, to second the efforts of Soldiers of Christ, battling for Christ in foreign lands. If the Knights persevere in high-minded, unselfish works, that day will surely come; Catholic zeal knows not the boundary of a nation.

THE proposal of Our Holy Father, Pope Pius XI, to hold, at the Vatican, in the Jubilee Year 1925, a world Exposition of missions has been received with great enthusiasm. The Sacred Congregation of Propaganda has sent out letters to the various mission orders requesting the designation of supervisors with whom those in charge of the Exposition can keep in frequent correspondence.

The Exposition will be divided

Keep in mind, please, that The Field Afar is only one dollar a year. How we can put it out at that price is another point. The fact stands.

ZEAL FOR THE EXTENSION OF CHRIST'S KINGDOM



into five sections, corresponding with the five divisions of the world. Mission exhibits will be arranged according to the various institutions. There will also be a central section for scientific exhibits. Here will be shown the exhibits on the evangelization of the world, the progress of the missions, maps, diagrams, names of propaganda, etc., etc.

The whole idea of the Exposition is to give visitors who are expected during the Jubilee Year, in great numbers, from all over the world, an idea of Catholic missions and mission activities. The idea of bringing natives from different countries to Rome for this Exposition is also encouraged by the Holy Father.

✠ ✠

**D**ID you get to Notre Dame for the Student Mission Crusade? No? Neither did the writer, but it was not from lack of interest; and his place was taken by ten Maryknollers—priests, students, and Sisters—who returned full of praise for the organizers, and of hope for the future of American mission enterprise, which means Catholic progress from any viewpoint.

The Crusaders' convention was well prepared in the first place, as any one who read the program can attest. The gathering was widely representative, too, with young people from the Atlantic to the Pacific, and from the Canadian border (even beyond) to the Gulf. Results? We don't know how they can be estimated, but we believe that on many a young Catholic heart seeds have been planted that will bring fruit in good season—vocations for the home and outside needs, help to indigent missionaries, sacrifices laden with blessings, a stronger spirit of propaganda in the American Catholic body, and, above all, more souls saved and additional glory to God. We believe, too, as we hope, that the student movement in America, already well begun, though only begun, is here to stay and develop.

✠ ✠

IS THE FRUIT OF AWAKENED INTEREST IN MISSIONS.



SAINT TERESA—DOCTOR.

*An inspired and inspiring woman.  
Have you read her life? Her writings?*

**FR. WALSH**, acting Superior of Maryknoll-in-China, is, as already announced, in this country, engaged in the important task of providing a center for our missionaries. Fifty thousand dollars is the minimum required and we all know that there are some American Catholics—not so many as our European friends believe—who could write a check for that amount and still keep out of the poorhouse.

But we are equally convinced that Maryknoll, here, there, and anywhere, is destined to grow through the good will of the many who will add, to their modest offerings, earnest prayers for our valiant young missionaries.

Fr. Walsh—"James E.", as he is designated, or, again, the "young Fr. Walsh," as contrasted with the venerable Superior of Maryknoll—is making known his hopes to the splendid Catholic people of the Boston Archdiocese,

where His Eminence Cardinal O'Connell, has given him encouragement in generous measure.

His stay in America will be short if his own desire and capacity for work can effect this. We wish that many, if not all, of our readers could hear this young apostle, but the privilege will be that of only a comparative few. To all, however, is given the opportunity to help in the realization of the first Maryknoll Mission Center.

✠ ✠

**T**HE early death in China of Father Robert Clark, of the Society of the Divine Word, brought sincere sorrow to his Maryknoll friends on both sides of the Pacific. The loss is not only to his Society, but to American Catholic mission enterprise, because Father Clark had in him the makings of an apostle, who would have been a model and an inspiration to many a young zealous American.

Yet the loss can, and doubtless will, be a gain for the cause, as well as for the valiant young missionary. Our dead are our intercessors, and America in China has good reason to expect fine results from the lives already offered in that land.

We were thinking it over the other day, and we realized that although American Catholic mission enterprise is recent, the blessed bodies of, at least, seven Americans have been planted as precious seeds in that remote field. They are: Fathers Price and Hodgins of Maryknoll; Father Randolph of the American Vincentians; Father Clark; and three Sisters: Sr. M. Elise of the Sisters of Providence; Sister Joanna O'Connell, Sister of Charity; and Sr. M. Gertrude, of Maryknoll.

#### THINK IT OVER.

The idea that you can now pass over to the Catholic Foreign Mission Society of America, Inc., one or more thousand dollars, receive during life higher than bank interest, and push a work of God, is an engaging thought—well worth following up.

## A Center for Maryknoll-in-China.



FATHER JAMES EDWARD WALSH,  
A. F. M.

*Now, through the courtesy of His Eminence Cardinal O'Connell, gathering funds in the Archdiocese of Boston for the first Maryknoll Mission Center. Fifty thousand dollars will be needed.*

"FR. JAMES E." is with us.

Curiously, one of Maryknoll's first seminarians brought with him from Maryland a name which missed only by the middle initial being an exact duplicate of that of Maryknoll's Superior. He journeyed off—a priest—with the first mission band, and, on Father Price's death, became Superior of the forces over the ocean.

Now he is back with us. The reason —?

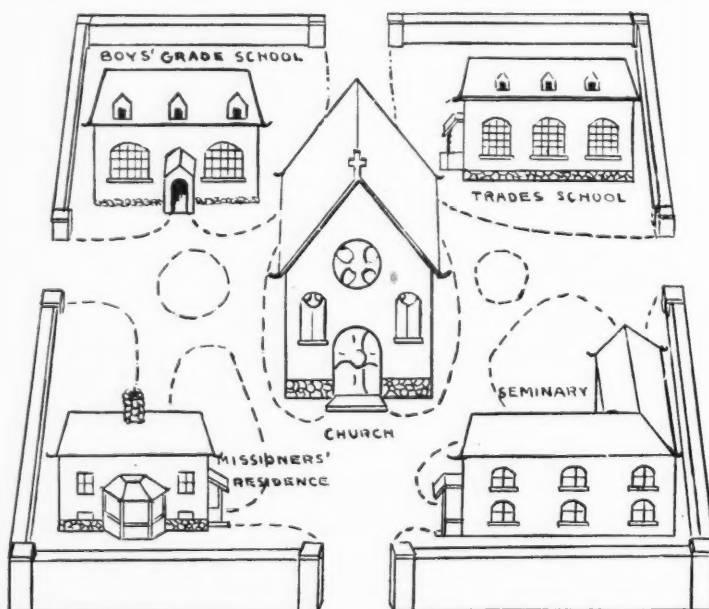
When the armies fought in France, every division possessed, as an essential feature, a center from which emanated all movements—a directing point for all activity, "a base of operations," the military called it. In this, it was no different from many another properly organized body of men or women, and no different from every full-fledged Catholic mission.

Maryknoll-in-China, up to the present, has had no real base of operations within its own territory. Roughly speaking, it is a field holding four million souls, with approximately fifty cities, five hundred towns, five thousand villages. Work within this maze of communities has been directed from Hongkong, over one hundred miles away. Twenty points within the territory have been selected as strategic, each a city of importance from which a large number of towns and villages can be reached by missionaries stationed at the district center. Half of these twenty points are already manned by a couple of American cross-bearers; and one district center, Yeungkong, has a band of Sisters in service.

But no MISSION CENTER exists. Maryknoll-in-China is, therefore, without a starting point

### The Priests' Compound for the Mission Center—Maryknoll-in-China.

1. The mission center, well situated in an important city, will require \$5,000 for purchase of land.
2. The missioners' residence must be roomy enough to accommodate all the priests of the mission for retreats and conferences. It will cost \$5,000.
3. The church will be to Maryknoll-in-China as the cathedral in a home diocese; \$5,000 will be required.
4. A small seminary must be planned immediately. It will, when complete, cost \$5,000.
5. With mission development a school for higher education will be essential. A small building, costing about \$3,000, is needed now.
6. A splendid service to Chinese boys is rendered by trade schools —\$3,000 will make a beginning in this line.



WHO GIVES TO AID A CATHOLIC MISSIONER

for plans and movements; without a rendezvous for the councilors. And such a center is just as essential in mission work as it was in France.

Why not have a mission center? "The very question," Fr. Walsh of China will reply, "Why not?" Then he will proceed to tell you that, up to the present, there has been only one reason why not—lack of the wherewithal to build it.

The wherewithal failed to journey from its logical starting place, the U. S. A., to Maryknoll-in-China; so Maryknollers in China, a short while ago, voted that Fr. James E. should make a journey, should visit the land of Old Glory and tell the folks back home that Maryknoll in the field must have a bona fide headquarters for activities.

Fr. Walsh is here and his story of what is needed is very concrete. A mission center is all that its name implies: a pace-setter for activities throughout the field, a

## BUILDING A CENTER

### One Dozen Items

#### THE PRIESTS' COMPOUND—

- |                                     |         |
|-------------------------------------|---------|
| 1. Land                             | \$5,000 |
| 2. Mission Residence, Retreat House | 5,000   |
| 3. Church                           | 5,000   |
| 4. Seminary                         | 5,000   |
| 5. Boys' Grade School               | 3,000   |
| 6. Trade School                     | 3,000   |

#### THE SISTERS' COMPOUND—

- |                                     |       |
|-------------------------------------|-------|
| 1. Land—convenient to main compound | 4,000 |
| 2. Convent—motherhouse for mission  | 5,000 |
| 3. Novitiate—for native Sisterhood  | 4,000 |
| 4. Girls' Grade School              | 3,000 |
| 5. Home for abandoned, Dispensary   | 3,000 |
| 6. Orphan Asylum                    | 3,000 |

#### YOU, KNOLL FRIEND—

Will YOU have your share in the MARYKNOLL MISSION CENTER?

Will you give or get, through friends,

SOME DOLLARS for

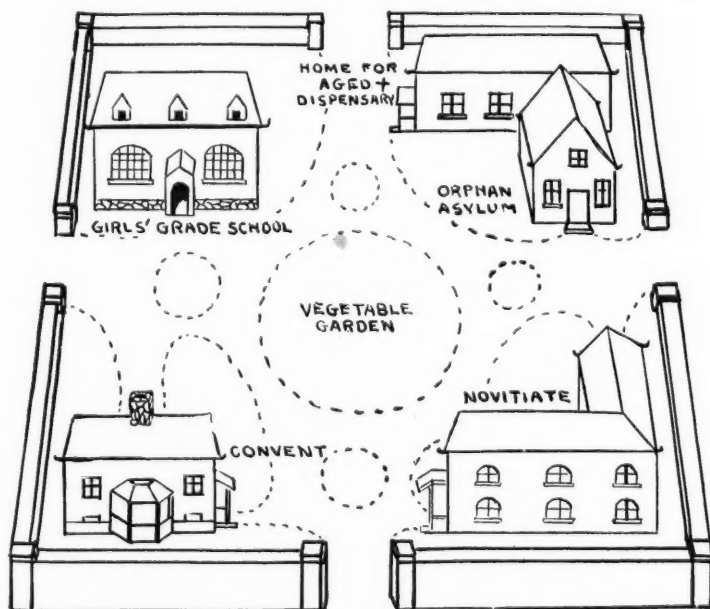
Fr. James Edward Walsh?

Now a-gathering in this country Maryknoll-in-China needs this Center

source of direction, of information, of aid, of inspiration for all the missionaries at the outpost district headquarters. It is naturally well situated geographically, and its equipment includes all peculiarly central institutions—such as, a seminary, a Sisters' novitiate, a school for higher education.

Maryknoll-in-China's headquarters is not going to be "the last word" in such things. It will have a modest beginning as have all worth-while undertakings. Fr. Walsh's figures are listed on this page and Maryknoll-back-home suggests that, this month, you look them over carefully and decide what particular feature you will boost. The Knollers overseas, of course, have many other needs in their fast-growing activities. Fr. Walsh will give you an almost endless list if you ask him. Just now, however, let us see what we can do toward building a center for Maryknoll-in-China.

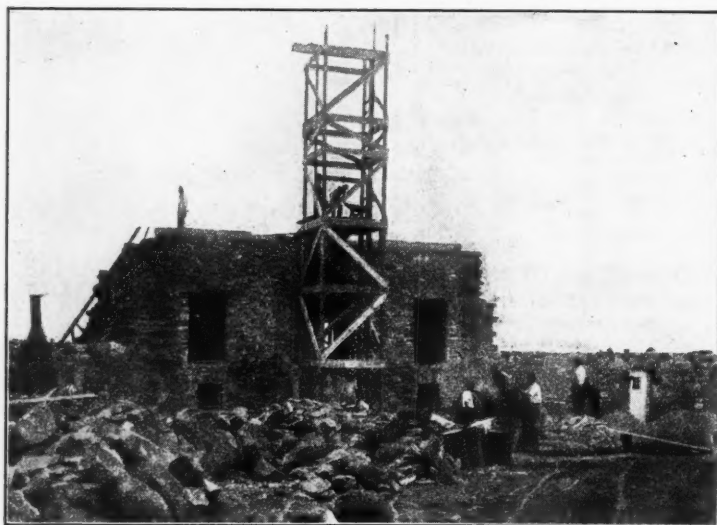
### The Sisters' Compound at the Central Mission—Maryknoll-in-China.



1. A location convenient to the main compound, that of the priests, will require \$4,000 for purchase of land.
2. The convent will be the motherhouse for the mission. One of proper capacity will require \$5,000.
3. A native sisterhood is an important development which must come shortly. Novitiate building, \$4,000.
4. The school for girls is as great a necessity as that for boys. For first building, \$5,000.
5. There will be a house of mercy for the sick, the aged, the blind, the deaf, the imbeciles. Approximate cost, \$3,000.
6. An asylum for abandoned waifs and orphans must, of course, feature. Cost, \$3,000.

STRENGTHENS HIS OWN FAITH AND DEEPENS HIS CHARITY.

## At the Sign of the Maryknoll Tower.



THE GATHERED STONES AND THE MOUNTING TOWER.

THE "Eighteenth Amendment" is considered by many, in this country, as a standing joke, and there is much talk about the dry U. S. desert, but the past summer at Maryknoll will go down in our records as "dry as dust."

This is not because we failed to crush apples and made—vinegar—but because the brook refused to babble and the pump sucked only air. During this period, on clear days, we could watch the majestic Hudson and think of the millions of gallons that went by daily; or we could drive some distinguished visitor to the water fountain and show him New York's supply of liquid diamonds, but, when we returned, our visitor would find a collar on the faucet bearing the words, "use it sparing'y, we haven't much."

And yet, we admit that for the training house of missionaries, it is good, occasionally, to find the well run dry. We learned, recently, that at least one Maryknoller in China has never taken a drink of water since he stepped off the steamer in Hongkong several years ago. The inference will be drawn by some of our readers that, in this case, other kinds of

things potable have been found more agreeable, but we hasten to assure anyone who might jump rashly at such a judgment that this worthy man's substitute has been hot tea *à la chinoise*.

At all events, we of Maryknoll have learned that water is not as plentiful as air, and that we need a reminder, once in a while, to thank Divine Providence for a supply that is normally bountiful.

In spite of the drought, we can register a harvest, and say that the farm is holding its own. The land stays down, except for an occasional dust scampering. The corn has stalked without moving. The berries—jars by the hundreds—are still as mice in the pantries. The onions are making themselves smelt in the hot cellar, and several other species of vegetables are stored in close proximity. The barn is stuffed with hay, and the straw invites slumber.

And yet, Bro. Vincent—you don't know him although he has been with us for some years—says that a farmer has his worries; and Bro. Vincent knows.

His early experiences with the soil were in England—where he dropped his h's, never to pick them up again except when they should stay put. Since then, Bro. Vincent has had experiences in this land of corn, and his conclusion is that if he loves the farmer's life, it is not because it is care free.

"A man with a soft 'cart," says Bro. Vincent, "as many a sorrowful day, and the bigger the farm the more days 'e 'as to weep. It's always something or other as 'appens that makes a man feel like 'e's doctoring 'is own family every daiy."

"One of the 'orses takes a notion and lies down, or a cow gets sick, or some trouble 'its the poultry yard. Then there are the pigs. A man must be 'ard 'earted not to feel for the pigs on a 'ot daiy. They don't sweat you see, and it's orful.

"And the bees! My! We 'ad a dozen 'ives and the poor things just caught some kind of an itch and scratched themselves out of this life."

Yet Bro. Vincent is proud of his farm, and the ranch is pretty good, so far as the writer can judge. But then, the writer never set foot inside of a country fair grounds.

IF Catholic Students along the line could, with their own good eyes, see Maryknoll, and the place that will be occupied by the Seminary tower, many would be tempted to go into our woods or down to the rock-wall that courses our highway and actually roll a small boulder to the mason's feet. This privilege must be limited. Not so, however, the privilege of meeting a student's share of the laborer's hire and of making a sacrifice-offering to this splendid and useful ornament—the water tower of Maryknoll. We hope that hundreds of students will make possible the realization of this plan during the coming scholastic year.

BECOME an Associate Member.

I F Y O U C A N N O T B E A M I S S I O N E R



September 12 marked the anniversary of our beloved Father Price's death. Our little book on his life has found many interested readers, and has brought from several the wish that a fuller biography of this truly apostolic priest might be prepared.

Unfortunately, we of Maryknoll knew Father Price only in the latter years of his life, and so few among those who knew him best in former years have responded to our call for data, that we begin to suspect his interference with our plan to reveal the depths of this zealous soul. Our experience makes us wonder how the lives of saints and near-saints were prepared in days when shorthand, typewriters, and photography were unknown.

Yet we hope that among Father Price's early associates one or more will be found to add to the limited store of information in our Maryknoll archives.

This year, the groups went almost directly to Seattle, from which point they embarked on an Admiral Line steamer for Japan and China. It was arranged that several should go by way of Scranton, whose kindly bishop is always alert to bless them as they pass on to their life work, and among whose priests and people they have an increasing number of friends.

Passage money was secured for the outfit and travel expenses of more than half the number, and transportation across the continent was found for all through the kind influence of special patrons. For the balance of expense, Mother Maryknoll fingered the depths of her wallet, so that no one of her sons or daughters had to stay at home.

Occasionally—not too often to annoy or distress—our readers get from Maryknoll a reminder, in one form or another, that THE FIELD AFAR is an educating process rather than a direct producer of money profits.



MEMBERS OF THE ORIENT CATHOLIC CLUB AT MARYKNOLL.

The reminder comes in the form of an envelope, on the outside of which is the familiar Chi Rho.



Inside this monogram of Our Lord is usually the statement of some need, or the recommendation of a new book.

The envelope and contents have been the result of hours of consecrated labor given by the Maryknoll Sisters, who, as they printed, folded, and enveloped, offered prayers that what went forth would prove of spiritual value to others, as to themselves, and a strengthening to the arms of Maryknoll.

Such was the September letter.

Do you recall it? It reminded you, as a subscriber to THE FIELD AFAR, of your spiritual advantages—a share in a thousand Masses offered yearly, in tens of thousands of prayers, and also in the merits and labors of all Maryknollers at home and overseas. It also suggested that you apply these advantages to other members of the family, living and dead, listing them in the Maryknoll records, *at least for one year, if not in perpetuity, as Associates.*

If this appeals to you, as it naturally would to one who daily expresses belief in the Communion of Saints, note the references elsewhere in this issue.

#### SOME LAND. LAND SOME.

Maryknoll offers—only to its friends—shares in the land that is occupied by its Seminary in Ossining, N. Y., and its Preparatory College at Clark's Summit, Pa. These shares may be purchased (with the string left at Maryknoll) in any denomination, at the rate of one cent a foot for Maryknoll, or one-half cent a foot for the Venard.

Suggestion: Buy a hundred feet at Maryknoll for yourself, and two hundred feet at the Venard for the baby.

BACK SOMEONE WHO CAN AND WILL.

For the present, we will limit the number of Memorial rooms in the Maryknoll Seminary to twenty, thus completing the number of students' rooms—in the portion of the Seminary already roofed. These rooms, it will be remembered, called for an offering of five hundred dollars.

The larger rooms and halls, also reserved as Memorials, have not yet been taken.

At this writing, the enrollment of Maryknoll Students is:

At the Catholic University,	
including four priests....	7
At the Seminary.....	90
At the Preparatory College.	92

which gives a comfortable number.

This number would have been increased by several more for the Seminary if their respective Ordinaries could have spared them; but the pressure of home diocesan needs, in certain districts, has held back the necessary authorization for young men already launched on their seminary course.

In view, too, of the excessive building costs, we have exercised some restraint in admitting young aspirants to the lowest grade in our Preparatory College. We are, however, keeping in touch with them while they continue their studies in their home high schools. This means that our Vénard College building will, for the present, satisfy our wants and obviate the necessity of an extension next year.

And thus the wind is tempered to the shorn lamb, and the scholastic year opens.

With no rain to dampen grass, material, or spirits, our F. F. A. F.'s—the faithful Field Afar Folders—turned their regular occupation into an outdoor sport, last month, and Uncle Sam's mail bags looked festive on our lawns.

Five hundred dollars will secure, in our new Seminary, a memorial room for you or yours.



SR. M. DE LOURDES (BOURGUIGNON).

*Leaving for China September 23.*

### The Vénard Letter.

AFTER the summer quiet, the Vénard is once more alive with the hum of scholastic activity. The session opened September 8, the Feast of the Nativity of the Blessed Virgin, under whose Immaculate patronage our young missionary aspirants are placed. After the usual exchange of greetings by the "old boys" and the welcoming and classification of the new students, the first real event of the year was the annual retreat.

The most necessary thing in the equipment of a missionary is his store of spiritual energies, and, unless he is accustomed to renew this regularly, he is bound to fall short of the arduous requirements of service in the field. Thus it is that the first duty of our boys is the cultivation of their spiritual lives, and the retreat at the beginning of the school year is a sort of spiritual "stock-taking" in order that each one may know and recognize his needs, and bend his energies towards making his character more perfect and more conformable to his Divine Model for the years to come.

After retreat, classes were formed, and all hands were soon busy with Latin, Greek, algebra, history, and kindred enjoyments (?), so that we are now well into the year's program. We miss from our faculty, Frs. Chisholm and Drought, who have been transferred to the "Home Knoll" and to "Maryknoll-at-C.U." respectively; but, in their places we welcome Frs. McGinn, Ruppert, and Gleason, all newly ordained priests of the Society. Frs. Downs, Hunt, Stack, and Dirckx, and Mr. Keeler, complete the corps of instructors. There is every indication of a prosperous and profitable session.

The summer's work on the farm was very satisfactory. It is the opinion of those who know that the place has never looked better, and we have been favored by Divine Providence with a very satisfactory season. The threatened locusts did not appear, and, al-



WRAPPING YOUR PAPER ON A FINE SUMMER DAY.

FOUR MORE MARYKNOLLERS SAIL NEXT MONTH.

though dry weather did menace our crops for a while, seasonable rains averted the disaster and we had a goodly supply of garden truck and small fruit, both for immediate use and for the cannery. The products of the Sisters' energies will be sampled later.

The Vénard Procurator writes: We are going steadily ahead with the improvements in the Vénard grounds, laying off and surfacing roads, putting in drains, bringing up the low spots to the proper levels, making flower-beds, planting trees, and otherwise beautifying the place. We hope soon to have all our approaches in fine order. Some things are, however, necessarily delayed until the building is completed (it is only one-third built so far, you know) and we hope, before many years, our friends will have made it possible for us to continue the construction necessary for the school to operate at full capacity.

And while we are speaking of building, recent events have made us feel more and more the necessity of having our permanent Chapel, which is a part of the building as outlined by the architects' plans. The Vénard is becoming increasingly popular for visitors, and, every now and then, there is a band of pilgrims which finds its way thither. It is almost impossible, as things now are, to accommodate our friends in the chapel, especially when our "family" is all here. The room we are using is merely a hall and but little suited to its sacred use.

On Visitors' Day, this year, we invited our friends to remain for Benediction, and then, when the time came, many of them could not be present, even though a great number knelt in the long hallway outside the chapel door. Isn't there some generous benefactor who would like to have the honor of giving us this much needed part of our equipment? It would make a fine memorial.

Have you ever seen a little book entitled *Modern Coin Manipulation*, whose author is named Downs? No, it wasn't written by the Rector of the Vénard; but he could write a book about how to "manipulate" coins so as to meet all the demands that are made on him. If the Rector were a sleight of hand performer like the author of the above mentioned book, he would not be called upon to do any more difficult "tricks" than he does. He performs them all with a smile, but you can keep the smile in order if you come to his assistance generously. We number over one hundred at the Vénard—a nice little family at that.



A CEREMONIAL OCCASION AT THE VÉNARD.

## Maryknoll-on-the-Pacific Coast

### Los Angeles.

Bishop Berlioz's visit was an occasion of joy and brought days of grace. Catholics and non-Catholics gave him a hearty welcome. His Lordship heard confessions in Japanese and spoke on several occasions. He met representative men, Japanese and American, and used the opportunity to urge a friendly feeling toward each other. He saw the need of bringing exemplary Catholic laymen in closer contact with our despised brethren, because enemies of the Church have made capital out of telling the Japanese that Catholics are secretly plotting against them. This is believed, unfortunately. But we will live down the lies, and, meanwhile, we feel that, with the saintly and learned Bishop's visit, there starts a new and interesting page of Japangeles history.

Another event, worth recording, was a two-weeks' course in History and Civics given by one of our Sisters to fifteen Japanese teachers. The State requires all teachers in foreign language schools to pass an examination in English, on American History and Government. The President of the Japanese Educational Association had called at the convent to ask if one of the Sisters, who had been suggested to him, would take the class.

The course opened on the feast of Our Lady of Mount Carmel, with nine teachers, mostly men. The subject was a broad one, and two hours a day for two weeks would allow little more than the big events and most important names. An ad appeared in the Japanese paper announcing that

the course would be given by Professor Peter, and there was a surprise when some students were greeted by their "Professor"—a Maryknoll Sister. One of the teachers asked if he might bring two Chinese friends, also teachers. "Surely," was the reply. Would it be in the heart of any Maryknoller to refuse a helping hand to our Oriental brothers?

At the conclusion of the last class, there was a party given by the teachers, at which there were addresses expressing the gratitude of the members—and a lasting memorial, a loving cup. Sister replied accepting these testimonials and assuring the teachers of her continued service, and of the Sisters' prayers for their success.

Needless to say, this willing help has favorably impressed both men and women, who will undoubtedly speak a good word for our work, among their people.

### CONCERNING YOUR WILL.

It may of course include benefactions to one or more works for God. Maryknoll does not look for a large share, but if its work appeals to you, here is the proper form for your bequest:

I give, devise, and bequeath to the Catholic Foreign Mission Society of America, incorporated under the laws of New York State, etc.

GLAD WE SHALL BE IF YOU "PUT ONE OVER."

During the month, there were two baptisms and three funerals. This means, we hope, more saints. We are sure of one—little Itsu, or better, Ann, of about two years. She came to us six months ago, the only child of a widowed mother. While she was sickly and required much attention, Sister Infirmarian thought her condition not serious. In fact, proper nourishment and outdoor life seemed to improve her. But, one morning, little Itsu was found prostrate on the dormitory floor, in a faint. Dr. Derrick could do nothing for her and she hardly gained consciousness. The mother was called, baby was made a Catholic by baptism, and soon was numbered among the angels.

A new altar has been set up in the rectory chapel, replacing the pedestal on which we had a small tabernacle. We are happy that the Master has a good home. Finishing touches were put on the library after night prayers. There is a large collection of books and several arm chairs for you when you are ready, Maryknollers East.

We were delighted to see Fr. Jennings and his sister this evening. All hands busy until 10:30 with paint and varnish.

Brother came back from market laden with goodies. He and two Sisters got an early start Saturday and found their way to Seventh Street wholesale market. With unfeigned smiles, bows, and thank yous, they accepted gifts of fruits and vegetables from oriental and occidental merchants. There is generally enough in these donations to supply fifty persons, and hold over the week—and that means something for Father's purse.

After supper, Fr. Swift addressed the Y.M.I. at Our Lady of Loretto Church, and the Brothers went along. His subject was Vocations and the audience listened attentively. The President kept referring, in his remarks, to Fr. "Knoll."



FLOWERS IN OUR BACK YARD.

#### Seattle.

OUR bills were greatly reduced, during the past month, by generous donations of fresh fruits and vegetables, fresh fish and meat, home-made bread and preserves; also a supply of tea. We are deeply grateful.

Through THE FIELD AFAR, we wish also to thank many of the readers who have sent us numerous fancy articles for our bazaar.

The signatures of these recent visitors are in our Guest Book: Fr. Varley, of St. Cloud, Minn., en route to Salem, Ore., who stopped long enough to say Mass in our Chapel; Fr. Jennings, of Cleveland, Ohio, who made a hurried visit between trains; two Sisters of St. Anne, from Victoria, B. C., and one from Holy Cross, Alaska.

Last, but not least, our Fr. Cassidy from San Francisco came, stayed a

## NEW POSTCARDS

¶Novel—attractive—interesting—for your correspondence.

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New views of Maryknoll at home and in China. These are the work of specialists and are a very high grade card in the gelatine process. At present there are 10 subjects. Let us send you an assortment at

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**FIELD AFAR OFFICE, MARYKNOLL, N. Y.**

week, negotiated for a Procure, and sailed away leaving a pleasant anticipation of "many happy returns."

While here, Fr. Cassidy administered the Sacrament of Baptism to two of our little boarders, on the Feast of the Precious Blood.

Shiuko and Yukiko Shimizu, six and five years of age, became Mary Mercedes and Marie de Lourdes. The pagan parents were present at the ceremony and expressed their pleasure in seeing their children so happy in their new found joy. This joy was followed, two days later, by a note of sadness when an acute attack of appendicitis made it necessary to operate at once on Mary Mercedes; and, the next morning, her soul winged its way to meet the Baby Jesus, Whom she had learned to know and to love. The funeral took place from the Immaculate Conception Church. The Sisters of the Holy Names, teachers in the school which she had attended for the past year, and a large number of the school children were present, as well as a host of Japanese—friends of the family.

*O God, Who dost renew the world with ineffable sacraments, grant, we beseech Thee, that Thy Church may both be profited by the eternal institutions and not left without temporal aids. Through Our Lord.*

## HELP TO SPREAD THE MARYKNOLL JUNIOR

Inquiries for sample copies come daily and are invariably followed with orders—usually in quantities.

Think of it! A high class magazine—ten issues for fifty cents; forty cents in quantities.

Teachers in Parochial Schools and Sunday Schools will find a friend in The Maryknoll Junior.

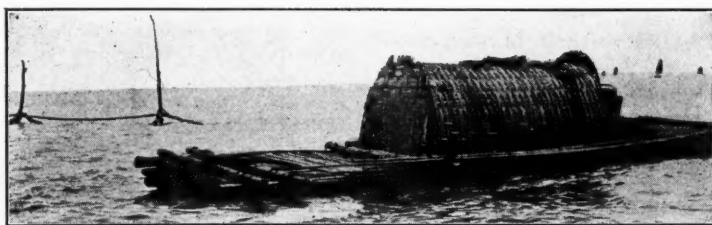
Send a Postcard for a Sample Copy.

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THE FIELD AFAR HAS NO PROFESSIONAL AGENTS.



## Wafted from Far Cathay.



IN A CABIN DE LUXE.

*Used occasionally for the transportation of Maryknoll Missioners.*

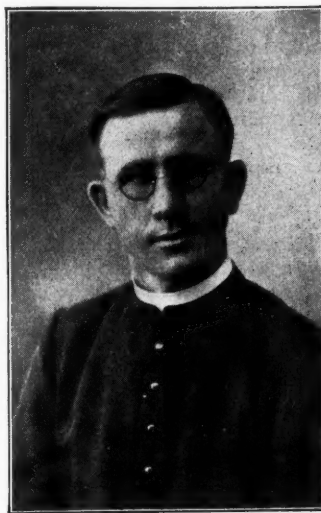
## From Fr. Paschang, at Kochow.

A FEW days after the departure of Frs. Meyer and Dietz for Hongkong, I, with old Billy, the bony Mongolian pony, also departed, leaving Fr. Fitzgerald with himself. After a nine-hour ride, I was met by Meng-Lei, traveling-catechist, and his cousin, my regular porter, at the first stop of our trip. We began with the most distant places, in the Foochow region, where there are many "old" Christians. Their central point is the chapel at Lung-woh, where the earlier missionaries in this region resided long before coming to Kochow city. At Lung-woh, I stayed two nights because all the folks would not be able to get to the Sacraments if I stayed only a day.

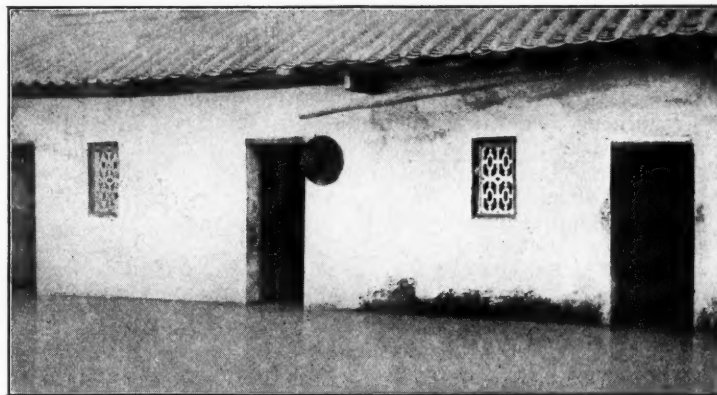
From here, we drifted back towards Kochow in a zigzag line, getting home after two weeks. It rained hard, often nearly every day and night, and old Billy had some slippery trails. At one place, we had to wait some hours for a flooded river to flow by, so a bridge could be put back on its piles. This hard, wet job was done by the catechist, the porter, and another Christian, while about fifteen other able-bodied men (myself among them) patiently looked on, offering lots of advice but no help. The bridge back in place, all passed over except Billy. He started to cross, but skidded and sat down in some ten feet of water. I was not on him at the time.

The main topic of conversation everywhere is the high price of rice, it being about twice as dear as last year. One old patriarch was blaming it all on the Republic, saying that when we had an Emperor it was not this way.

Although it is a rather busy time, the people are faithful in coming to Mass



FR. BERNARD MEYER, A. F. M.  
*After five years in China.*



WHEN A GENTLE FLOOD INVASES THE COURTYARD IN KOCHOW  
(SNEEZEVILLE) MISSION.

and the Sacraments; a few, however, fail to come around. The catechumens at those places where a catechist is teaching, showed great earnestness and progress in preparing for Baptism. Where a catechist had not yet come, they were doing the best they could by themselves, but this is generally very little, because most of them know only a "great fewness of letters," as they say. Especially is this true of the women. Send us a teacher, they all say. We would if we had some on hand.

On the trail for two more weeks of one-night stands, out in a region new to me. Visited the homes of several of our catechists, who were on hand to receive us in their best style. One gentleman had my chair all draped with red cloth, and the table also had a cloth.

Some of the catechists and others followed us to neighboring houses. At one place, we had a great session—three men-catechists taking turns at preaching formally and informally, and one woman-catechist talking all the time. The people of the house, who are ex-Protestants, seemed to be pleased with it all, for they urged me to stay several days, and offered land for a chapel.

At one place, I baptized a family of six; at another, a father, his three sons, and two other boys.

This trip was in the banana growing region, but unfortunately the first fruits of the season were not yet ripe.

YOUR SUBSCRIPTION PRODUCES THIS PAPER, YOUR GIFT BUILDS MARYKNOLL.

However, we came in for a mess of silkworms, which, after the cooking required before the silk was spun off them, had been fried in peanut oil.

Our return to Kochow was the finish of a month's tour, and still only the high spots of part of the Kochow mission had been visited; for the mission, let it not be forgotten, is the largest in extent of territory, in number of baptized Christians, and in number of catechumens, of our Maryknoll districts. It stretches from the sea at Tinpak and Shuitung, northwest to the Kwangsi border.

#### Notes from Tungchen.

**F**R. SWEENEY writes that everything is going smoothly and peacefully at Tungchen; that the weather is benign; and that the three of them are in the best of health.

Bro. John's dispensary has been moved to larger quarters for the summer. Through appeals in *THE FIELD AFAR*, bandages are being mailed and an interest in the medical work is awakening.

Fr. Dietz and Fr. Sweeney planned a trip around the stations, during this month, but they had to postpone it on account of the rain and heat. When the Christians heard of the postponement, some of them said: "Ah, the Shan Fu loves his people. He knows it is hard for them to feed him now."

Bishop Gauthier has visited the Tungchen Mission, going by way of Yeungkong. A letter from Tungchen says:

The Loting clergy were over for the reception. Fr. Toomey was on his way over the mountains—after that trip he will be no longer a neophyte in Chinese travel. The Bishop stayed four days, and confirmed nearly two hundred. The last and only time a Bishop came here was twenty years ago.

Most of the summer work will be concentrated on the dispensary, school, Latin students, and nearby catechumens.

#### Spiritual Fruits of the Pingnam Mission.

**T**WO Maryknoll Missioners—Fr. Wiseman and Murray—have been together for the past year and more, in the Province of Kwangsi, China, with a mission center at a town on the West River, called Pingnam.

The mission compound at Pingnam was built by Fathers of the Paris Foreign Missions and was found convenient and adequate—in many respects even attractive—but Pingnam has been much disturbed, and spiritual returns have suffered greatly.

Maryknollers, however, know that a missionary must take what comes and make the best of current conditions, even if he must leave to his successor the joy of harvesting.

Fr. Wiseman writes from Pingnam:

The number of Christians in the district, as given in my report, was taken from the last "status animarum" made out by our predecessor. It is impossible to verify this to date, owing to the fact that only a few of the villages can be visited because the country is infested with bandits. The military officials have repeatedly told us that it is unsafe to attempt a complete visitation of the district. I inquired again last Thursday and the answer was the same.

#### PERHAPS.

Some Liberty Bonds are gathering dust and cobwebs—while you are waiting for 1933 to come round.

In the meantime, you'll probably marry a millionaire, or prohibition will pass away, or something else will distract you, and you'll never need your bonds.

To avoid all this trouble and worry, you should send those bonds to Maryknoll. We have no millionaires, and can put your bonds to good use.

**THEY WILL HELP SAVE PAGAN SOULS**—by sustaining our missionaries, priests and Sisters.

Since coming to Pingnam, we have baptized only fourteen people, four of whom were baptized "in articulo mortis." The harvest has been small, but there are many reasons for it. First of all, there is the lack of catechists. They are at a premium here. We did have three, but one proved very unsatisfactory and we had to let him go. The other two left, owing to the warlike condition of the province and because of the hatred the natives of Kwangsi have for those of Kwangtung. The attempt was made to get other catechists in Canton, but they refused to come to Kwangsi. We have asked Bishop Ducoeur, of Nanning, but he had none to give us. Père Poulat, of Kweishien, probably the best mission in Kwangsi, was likewise unable to help us out.



THE AIRMAN'S VIEW OF A VILLAGE IN CHINA.

MORE THAN ONE HUNDRED FIFTY THOUSAND FIELD AFARS

We are going to Nanning, next month, to ask the Bishop to loan us one of his seminarians who has finished his course and is now in the period of probation. We have thought of sending one or two to the Maryknoll catechist school in Kochow to be trained, but this is not feasible as Kochow is too far away. All look forward to the day when there will be a central station for the South China mission where there will be a training school which will be able to supply the needs of Kwangsi.

In the meantime, our slogan is, "Quality rather than quantity," as we feel one good Catholic gives more honor and glory to God than a thousand poor ones.

If one compares the report of our Pingnam mission with that of other Maryknoll missions, he is liable to get the impression that little has been accomplished here; but we believe that such is not the case. When we came, we found a pagan population, in town, which was decidedly hostile. We are happy to say, however, that we have broken down the hostile feeling and have noticed a marked friendly feeling. This was noticed also by our predecessor, Père Séosse, when he visited us a short time ago. The change of attitude is due to the protection we gave the people, last year, and also to the work done by Fr. Murray in the dispensary.

Last year, we afforded refuge to over two hundred, most of whom were town officials, merchants, and their families. After the trouble was over, we started a catechumen class for the merchants. They came three times a week, and the average number at each class was twenty-five. These were the first catechumens from the town itself since the mission was founded twenty years ago. The class lasted five weeks, but was interrupted by the Cantonese, who were evacuating the province. At this time, the merchants, most of whom were Cantonese, returned to Canton.

The dispensary was opened in January, 1922. There were but few patients at first, owing to the distrust the Chinese have for foreign medi-

cines. Now, however, Fr. Murray cares for an average of thirty a day. His kindness to them and his ability to handle their cases have been the main factors in breaking down the hostility they bore towards us. I might add here that it costs about \$5 a week to maintain the dispensary.

We have not opened our school as yet. At present, we are having a building renovated and we intend to use it as a school. On the advice of other Kwangsi missionaries, we shall charge a nominal sum (\$3 a year) for tuition, and, in case of boarders, \$3 a month for board. One of the town officials has guaranteed us forty boys from Pingnam as soon as we open the doors of the school. The maintenance of the school will be somewhat expensive, as it will be necessary to have three good teachers—i. e., if we carry out our idea of a graded school.

Perhaps, we shall never see large numbers of Christians in the Pingnam district, but we hope that the wedge we are now making will yet split the block of paganism here.

#### Fr. Ford Writes.

DEAR MARYKNOLL:

We take delight, now that our allegiance is divided, so to speak, between America and China, in comparing both to the disparagement of one or the other. It is idle, perhaps, to contrast them, as so many factors modify conclusions, but occasionally there are points to be noted in one that the other might well copy.

Our Old Folks' Home at Yeungkong, during the last sudden cold spell, gave us several funerals in succession. Had they been American affairs, we should have been bankrupt. The simplicity of dying, in China, might be imitated elsewhere to advantage.

In the matter of Extreme Unction, there is a surprising calmness in asking for and receiving the Last Sacraments, without considering them the death knell to all hope of recovery. And death is looked at and spoken of, both by the sick man and his relatives, with a fortitude that would become older Christians.

But it is in the matter of funerals that the greatest contrast lies between the Chinese Catholic and his American

**Stone Cards have been requested by many of our friends, who like to feel that some of the thousands of stones that will go into the gray solid walls of the new Maryknoll Seminary are their gift—perhaps the result of their toil and sacrifice.**

brother. It was estimated, in a recent journal, that \$84,000,000 are spent annually on floral wreaths for funerals in America; that cemetery plots cost as high as \$3 per square foot; and carriages as much as \$10 for each vehicle; that, in fact, undertakers make a profit of from 500 to 1,000 per cent.

Catholics bear their share of this expenditure, although, perhaps, on an average, they may be slightly less extravagant than their neighbors. Common experience, however, witnesses to needless display even among Catholics.

In China, much money is spent by pagans on superstitious practices, but the average Catholic burial is neither costly nor extravagant. The coffin costs from \$2 to \$20; the pall bearers and grave diggers about \$2; there are no hearse and carriage expenses. The cost of an average Catholic funeral, in our mission, does not exceed \$10 for everything, including the mourning clothes for the family. This is relatively high, compared with a laboring man's wages; it is almost a month's wages for a carpenter or mason. But there are no useless expenses nor vain display, nor wilting flowers nor costly cemetery plots. The tombstone, engraved, costs one dollar, and burial plots are the hillsides, which, on the average, are free.

It is in vain we urge fitting respect for the dead, in atonement for our costly funerals. The Chinese are a race than whom none other shows more respect for its dead. Ancestor worship is the most prominent expression of religion among the pagan Chinese, and, naturally, respect for their dead is deeply rooted in our Catholic orientals.

If the millions of dollars wasted on funerals by Catholics in America were devoted to Requiem Masses to be offered by needy missionaries in the Far East, they would be of eternal benefit not only to the suffering souls in Purgatory but to innumerable souls in Asia.

CAME OFF THE PRESS LAST MONTH.

### Hongkong Sisters' Diary.

**S**ISTERS returned from Canton and were "full up" of the wondrous alleys and crazy shops that, in their dark corners, hide treasures of beautiful carvings and embroideries. They declared there wasn't a stone in the Canton alleys that their feet did not touch. They told of visits to cloth and stocking factories, to noodle factories, to an ivory carving shop (where an ivory tusk valued at \$1,000 lay under the table, with a million mosquitoes which were not quite so inactive as the tusk); to a Presbyterian school that, for buildings and equipment, met the requirements of ideal schools for South China—and all these were set in Canton's setting, narrow alleys, smelly streets, busy people of all ages with few clothes to burden them these hot days.

Sisters went to Hongkong shopping. Hongkong has no attraction for Sr. M. who dislikes the "civilized world" and who sees in all things only a contrast to the "beauties" of Yeungkong. We all hope to be able to feel likewise some day.

An hour of adoration, from eleven to twelve, in preparation for the feast of tomorrow—an hour of thanksgiving for the vocation and privileges which are ours, and of fervent prayer that we may bring to these pagan people some knowledge of the love of the Heart of Christ.

Feast of the Sacred Heart. There was a Missa Cantata.

A "wonderful" box from Los Angeles, for Yeungkong, had been overlooked by the coolies when Fr. Ford was returning; so it was unpacked today, and Hongkong shared in the contents. Some of the articles, too, went into *our* Hongkong hope chest—the Loting box—and we wonder who will empty that.

A peaceful recollection Sunday. Bro. Albert called in the afternoon to consult with Sister concerning the altar he is making for us. He hopes to have it in place by the end of the month.

Sister M. went to the dentist, and to take another peep at Hongkong



AN OUT-OF-DOOR CEREMONY AT THE HONGKONG SUBURB.

(Note the street sign in the upper photograph. The Maryknoll Convent is at Number 40 Austin Road.

shops, which, we believe, fascinate more than she admits.

Heavy tropical showers made the grass look greener and gave new hope that our water supply would be sufficient to have water at night.

"Topside," our *chow* dog, is truly Chinese. He hates water. Consequently, during the heavy showers of the night, he bit his way *almost* through the shutters on the veranda where he keeps guard.

Father T. gave the conference this morning. It was really a very in-

formal and interesting talk on his recent visit to Shiu Hing, where the Franciscan Missionaries of Mary have more than one memory of bandits, soldiers, and frightened refugees. The spirit of these missionaries is admirable and their mission work is a source of great encouragement.

We were almost richer by a ton of coal. A line of coolies—seven of them, each with two baskets heavily laden and swung over his shoulder on a bamboo pole—was ready to deposit the burden in our cellar, only too eager to get rid of it.





## MARYKNOLL MEDICAL NOTES.

IN view of the growing importance of medical mission activities in the mission fields, we have been writing to several friends of our own, and friends of our friends, to medical doctors, to other kinds of doctors, to nurses and hospital directors, to find out just where we could hope to awaken some interest in this most important phase of mission work.

The letter which we sent out emphasizes the fact that priests of the Catholic Foreign Mission Society (Maryknoll) are now located at six stations in China and one in Korea; that these missions are the first ever entrusted to an American society, and that progress has been gratifying; that there is, however, urgent need of development along medical lines in the way of dispensaries, small hospitals, and personal assistance on the fields; that there is also need of physicians, a very limited number for the present.

We have said that to encourage this phase of American Catholic Missions, several physicians, all well known, have accepted an invitation to act as an advisory committee, associating themselves with our Maryknoll Medical Apostolate. The advisory committee mentioned is as follows: Dr. John B. Lynch, New York; Dr. James J. Walsh, New York; Dr. Raymond P. Sullivan, New York; Dr. Joseph Stanton, Boston; Dr. Michael F. Fallon, Worcester, Dr. Paluel J. Flagg, New York, Secretary.

The response has been most gratifying, and several scores of names have been registered. These have already run into some hundreds, but we wish to secure, at least, one thousand, and we shall gladly welcome other names

sent by medically-interested subscribers, or by friends of such.

We learn from our Yeungkong Convent, in China, that a room on the ground floor is being prepared to be used as a dispensary. Sister Gertrude has many patients each day, and the room she has been using at the mission compound is needed for a refectory for the children. The school was formerly intended for a dispensary, but, as there was no building in the vicinity that could be hired for school purposes, a temporary dispensary was fixed up at the mission compound. The Protestant hospital is nearby, but women often come long distances to be treated or to have their chil-



WILLIE WINKIE.  
*Leaving the dispensary.*

dren treated by the "Sister Doctor." The greatest number of cases are skin diseases and eye maladies; and, here, every other child has worms.

Subscribers who live in or in the vicinity of the Metropolis may leave renewals at 410 E. 57th Street.

### MARYKNOLL MEDICAL BUREAU.

(To bring Medical Science to the aid of Foreign Mission Work.) The Medical Department of the Catholic Foreign Mission Society of America will gratefully acknowledge gifts and bequests of instruments, books, standard drugs.

Address: 410 East 57th St.,  
New York City.

### FROM BROTHER JOHN.

I AM kept very busy, as every day new patients come to the dispensary for treatment. Bubonic plague is all over the town, but, at present, there is no case at our school. At Fr. Meyer's mission many people are dying of it. I sent for medicine some weeks ago, but it has not yet arrived; so there is not much we can do.

I have named the dispensary after St. Anthony and I have found his patronage very helpful. Friends and relatives sent me some money and I hope to have a few dollars on hand—at least, for a while. St. Anthony's statue is a great attraction, and, I may add, a helpful distraction to the women and children whose ailments I try to alleviate.

Fr. Dietz has given me another room for my work and I find it ever so much better. We were almost fried and baked in the small room—90° on the porch. I have two beds in still another room, and, needless to say, they are always occupied. I wish you could see the crowd of human wrecks that waits, each afternoon, for the dispensary door to open.

I go to see many sick people in their homes and it is most gratifying to see how appreciative and grateful they are. Many business men have sent for me to attend their families and one shopkeeper who was suffering with a bad case of blood poisoning and whom I visited every day has asked Fr. Dietz for books explaining the doctrine. The changed attitude of the townspeople, in our favor, is very noticeable and I think it safe to ascribe the new kindly feeling to the good done in our dispensary. People who formerly never looked at us, now treat us with utmost respect. Dispensaries seem to be a fine way to win people's good will over here.

Fr. Dietz is very well, ten pounds to the good, and never felt better. As for myself, I have taken on fifteen pounds, don't mind the heat, and never was happier.

Please send all hospital supplies to the Procure.

MAKES SEVEN HUNDRED FIFTY THOUSAND READERS.



### News from Circles with Interest in Maryknoll.

A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.

*Address all communications to:*

*The Circle Director, Maryknoll, N. Y.*

#### WHO WILL FORM THE FIRST CIRCLE FOR KOREA?

OUR missionaries are in Korea and have had a glimpse of the work that lies before them. They write and ask for prayers; also for the cooperation of American Catholics.

So far, we have not, on our books, a Circle tagged "KOREA." "OUR CIRCLERS," of course, have no intention of allowing this state of affairs to continue.

#### NEW CIRCLES FORMED.

The Chi Rho Club, Cambridge, Mass.; St. Joseph's Circle, N. Y. C.; St. Canice Maryknoll Circle, Pittsburgh, Pa.; The Mission Circle, Waltham, Mass.; Mary Immaculate Circle, Kingston, N. Y.; The Maryknollers, Hamilton, Ohio.

#### The Circlers Write:

The Children of Mary, of St. Rose Church, send this \$3.73 as a gift to Maryknoll. Pray for us.—*Meriden, Conn.*

This check for \$45 is from The Vénard Mission Circle and is to be used for the support of our catechist. God bless you all!—*Pittston, Pa.*

We are sending sheets and pillowcases for your Sisters in China. The Gemma Galgani Circle will do all it can to aid the work of Maryknoll.—*Spencer, Mass.*



This check for \$50 is to go toward our Student Aid Fund. The \$6 is for Mass offerings. The members of Our Lady of the Maryknolls Circle send greetings to all.—*New York City.*

We are happy to send a censer and some jelly glasses, also towels for the departing missionaries, and linens for bandages. You will hear from the Little Flower Circle very soon again.—*Summit, N. J.*

You will find, in this letter, a check for \$5 and a spiritual bouquet from St. Edmond's Mission Circle. We keep you and your missionaries in our prayers and ask a memento in yours.—*Philadelphia, Pa.*

Court Ave Marie Circle of N. Y. C., sends this check for \$40 to be applied toward its ROOM in the new Seminary. The members enjoyed their visit to Maryknoll, and look forward to visiting you again.—*New York City.*

Our little Maryknoll Circle has twenty-five or thirty members. We were organized one year ago, and are now happy to send our first check. Please apply the \$250 toward our ROOM, and we shall complete the \$500 before long.—*Milwaukee, Wis.*

You will be happy to know that our second fund has reached \$85.81. We shall send it on when it reaches \$100 and we hope that will be next month. Our members are planning to make bandages and to furnish other medical supplies. Greetings from Théophane's Circle.—*Worcester, Mass.*

Enclosed is a money order for \$53. The \$3 was collected from dues. We should like to have the \$50 sent to Bro. John, for his Infirmary, since we understand he is in great need of aid. At present, the Junior Sacred Heart Circle numbers nine members. We remember you often in our prayers.—*Philadelphia, Pa.*

The "Roller Towel Shower" will take place shortly. We think we shall be able to interest many friends.

Enclosed is a check for \$20.50, Circle dues from the Bernadette Circle; and under separate cover, we are sending some baby dresses.—*Brooklyn, N. Y.*

The members of the Sacred Heart Circle are delighted to send you the enclosed \$67. Part is to purchase a statue of the Blessed Virgin Mary for the Sisters in China. The rest is stringless. The second check for \$22 is to go toward the needs of Bro. John's sick poor.—*Lawrence, Mass.*

We are very grateful, also, for gifts from the following friends:

Little Flower Circle, Summit, N. J., \$30 for Vénard knives; Maryknoll-Yeungkong Circle, Corona, N. Y., \$35 for Korean Mission; Immaculate Conception Circle, Brooklyn, N. Y., \$25 for Korean Mission; Ladies' Auxiliary of the Brooklyn Council, No. 60, \$20 for Maryknoll Sisters; Non Nobis Solum Circle, Brooklyn, N. Y., \$5 Circle dues; Fordham Maryknoll Circle, New York City, complete "outfit" for Missioner; Eva Viens Circle, Danielson, Conn., \$2 Circle dues and bandages; St. Vincent de Paul Circle, Philadelphia, Pa., \$4 Circle dues; St. Joseph's Circle, Fall River, Mass., \$6 Circle dues; The Rev. Henry McGlinchy, S. J., Circle, Cambridge, Mass., gift of \$12; Regina Martyrum Circle, Brooklyn, N. Y., baby dresses for Chinese children; Bernadette Circle, Brooklyn, N. Y., baby dresses for Chinese children; Mary Ann Circle, Lafayette, Ind., \$25 for Catechist Support and for household linens; Ave Maria Circle, Somerville, Mass., \$75 for Catechist Support, \$280 for Student Aid, and \$100 for Maryknoll Sisters; Maria Mission Circle No. 3, Pittsburgh, Pa., \$30 for Catechist Support; Francis Xavier Mission Circle, Brookline, Mass., altar linens; St. Catherine's Circle, Irvington, N. Y., aprons, surplices, towels.

Address: Circle Director, Maryknoll, N. Y.

TWO HUNDRED THOUSAND SUBSCRIBERS ON OUR HORIZON

## The Bill and the Rake.



(With apologies to our Korean Exile for the use of his coat of arms.)

WE thank our friends for the gifts in money and in kind, for the old jewelry, and for the subscriptions to THE FIELD AFAR and to *The Maryknoll Junior*, which came, last month, from:

Arizona, California, Connecticut, Delaware, District of Columbia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Texas, Vermont, Washington, Wisconsin, West Virginia, Canada, Cuba, Germany, Hawaii, Japan, Korea, Newfoundland, Philippine Islands, Scotland.

## NEW PERPETUAL MEMBERS.

**Living:**—Rev. Friends, 5; C. A. B.; M. H. L.; H. H.; M. G. P.; M. H.; M. S.; A. C.; K. A. H.; K. H.; M. L. C.; M. B. and family; L. Y.; S. McD.; A. E. F.; C. A. G.; J. C.; M. H. C.; J. D. McD.; M. McC.; Mrs. B. S.; E. M. C.; C. B. McG.; J. P.; J. P.; J. J. P.; E. A. P.; F. X. P.; M. R. P.; J. H. D.; G. W. L., Jr.; M. K.

**Deceased:**—Reverend D. J. Leahy; Reverend Joseph, Patrick, and Margaret Dineen; Stella H. Untersee; Thomas and Catherine Walsh; Michael and Catherine Fitzpatrick; Marcella Gately; Mary F. Kivlon; Patrick B. Fraher; Elizabeth McCrystal; Catherine Shiels; Mary A. C. Cronin; Louise Barmann; Henry and Elizabeth O'Neill; James McCabe; Ann M. Welch; Patrick and Elizabeth Clark; Daniel Murphy; William Gallagher; James P. Pryor; Thornbury family; James Maher; John and Mary Gaffney; Alexander Gold; Cornelius Smith; Casey family; Aimée B. Schneely.

## Pray for these souls:

Mother M. Antoinette, Ellen McCarthy, Catharine Creigh, Miss Morien, Mrs. Mary Blackburn, Winifred

McGrath, Philip Meyer, Mrs. Sarah Schontz, Teresa Conway, Joseph Hearn, Mrs. Mary J. Hill, Mary Mowen, Mrs. Alice Sheridan.

The Margaret A. Finnegan Memorial Burse is now in our completed list.

The latest monthly enrollment of subscribers to THE FIELD AFAR was 13,081. Thirty states and five outside countries were represented, the leaders being, in the order named: New York, New Jersey, Pennsylvania.

Tabernacle Societies continue very kind to Maryknoll, saying our Society the expense of furnishing vestments for its own many altars in America, as also for its missions abroad. We are pleased also to note that these Tabernacle Societies are well scattered from coast to coast.

The late Bishop Ryan, of Alton, dean of the American hierarchy, who died after an Episcopal term of more than thirty-five years, was one of the first prelates in this country to send a considerable donation to Maryknoll. That was almost at the beginning, in 1912.

The smallest amount—and in some respects the most gratifying—we ever received from a will is the sum of \$17.58 (seventeen dollars and fifty-eight cents) from the estate of the late Bishop Maurice F. Foley, Jaro, Philippine Islands.

Maryknoll was very close to the heart of Bishop Foley, who knew its Superior from their boyhood days, and \$17.58 represents in goodly proportion the personal possessions of this apostolic prelate, on whose fine soul may Jesus have mercy!

Three thousand dollars will provide for the education, board, and personal expenses of one student entering our Preparatory College (The Venard) as a beginner and finishing his course at Maryknoll as a priest.

## BURSES A-BUILDING.

A Burse is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand.

Any burse or share in a burse may be donated in memory of the deceased. A new burse may be entered on the list when it has reached \$100.

## FOR OUR SEMINARY.

Philadelphia Archdiocese Burse.....	\$4,807.09
St. Francis of Assisi Burse.....	4,761.50
Kate McLaughlin Memorial Burse.....	4,050.00
Holy Souls Burse (Reserved).....	4,000.00
All Souls Burse.....	3,998.41
The Most Precious Blood Burse.....	3,987.00
St. Patrick Burse.....	3,845.99
Curé of Ars Burse.....	3,551.00
St. Anthony Burse.....	3,412.06
Trinity Wekanduit Burse.....	3,228.53
St. Anne Burse.....	3,228.50
Holy Eucharist Burse.....	2,975.50
Bl. Louise de Marillac Burse.....	2,610.06
St. Philomena Burse.....	2,605.00
Fr. Chaminade Memorial Burse.....	2,393.70
St. John's Seminary, Archdiocese of Boston Burse.....	2,234.76
Father Chapon Burse.....	2,173.59
College of St. Elizabeth Burse.....	2,105.00
Our Lady of Mt. Carmel Burse.....	2,070.89
Marywood College Burse.....	2,032.10
College of Mt. St. Vincent Burse.....	2,000.00
Michael J. Egan Memorial Burse.....	2,000.00
Holy Child Jesus Burse.....	1,896.60
Dunwoodie Seminary Burse.....	1,869.05
St. Dominic Burse.....	1,732.07
Pius X Burse.....	1,729.25
O. L. of the Sacred Heart Burse.....	1,543.98
Mother Seton Burse.....	1,532.25
Duluth Diocese Burse.....	1,411.70
Bernadette of Lourdes Burse.....	1,357.75
Sister Mary Pauline Memorial (St. Elizabeth Academy) Burse.....	1,163.50
Omnia per Mariam Burse.....	1,120.75
Immaculate Conception, Patron of America, Burse.....	1,058.23
St. Michael No. 2 Burse.....	1,000.00
St. Agnes Burse.....	961.11
St. John Baptist Burse.....	943.11
Susan Emery Memorial Burse.....	688.63
St. Rita Burse.....	688.15
St. Michael Burse.....	641.50
St. Lawrence Burse.....	641.25
St. Francis Xavier Burse.....	613.28
Our Lady of Lourdes Burse.....	496.03
St. Joan of Arc Burse.....	424.01
Holy Family Burse.....	338.00
St. Bridget Burse.....	330.00
St. Louis Archdiocese Burse.....	312.00
Children of Mary Burse.....	284.05
St. John B. de la Salle Burse.....	253.86
Maryknoll-in-Heaven Burse.....	228.50
St. Boniface Burse.....	217.40
The Holy Name Burse.....	190.00
Our Lady of Victory Burse.....	183.00
SS. Peter and Paul Burse.....	150.00
All Saints Burse.....	138.28
Jesus Christ Crucified Burse.....	137.50
St. Jude Burse.....	131.00
Archbishop Ireland Burse.....	101.00
Bishop Molloy Burse.....	100.00

## FOR OUR COLLEGE.

Little Flower Burse.....	\$4,316.45
Sacred Heart of Jesus Burse (Reserved).....	4,000.00
Anonymous Diocese Burse.....	3,000.00
Bl. Théophane Vénard Burse.....	1,601.80
"C" Burse II.....	1,500.00
Holy Eucharist Burse (Reserved).....	1,250.00
Bl. Virgin Mary Sodality Burse.....	1,000.00
St. Aloysius Burse.....	646.50
St. Michael Burse.....	632.32
Immaculate Conception Burse.....	106.00
St. Margaret Mary Burse.....	101.50

†On hand, but not available, as at present interest goes to the donor.

WILL MEAN ONE MILLION READERS, MOSTLY AMERICANS.

The Completed Diocesan Burses are:

Ct. Paul Archdiocese Burse.....	\$6,000
Providence Diocese Burse.....	5,000
Fall River Diocese Burse.....	5,000
Cleveland Diocese Burse (4) each.....	†5,000
Pittsburgh Diocese Burse.....	5,000
Columbus Diocese Burse.....	5,000

#### STUDENT AID FOUNDATIONS.

A Student Aid Foundation represents \$1,000 the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

#### MARYKNOLL STUDENT AID.

Our Lady of Perpetual Help Fund. \$273.98

#### MARYKNOLL MISSION FOUNDATIONS.

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the incomplete burses and funds in the lists below are invited:

#### NATIVE CLERGY BURSES.

Holy Family Burse.....	\$1,400.00
Our Lady of the Most Blessed Sacrament Burse.....	1,000.00
Our Lady of Lourdes Burse.....	601.00
Maryknoll Academia Burse.....	300.60

#### NATIVE CATECHIST FUNDS.

Yeungkong Fund, II.....	1,826.65
Abp. Williams Fund, VI.....	†1,000.00
Fr. Price Memorial Fund.....	646.60
Bl. Julie Billiart Fund.....	360.00

#### AND YOU?

"A LIFE SUBSCRIPTION to your paper," writes a man from Massachusetts, "is the finest kind of investment, and here is mine with a 'thank you' for the opportunity."

Our friend "has reason" as a Frenchman might express it. To get regularly a paper, well illustrated, finely printed, and full of live news that entertains while it edifies—and to have this come, without any further payment, for ten, twenty, or fifty years—and to have, besides, the assurance of spiritual help in generous measure, to continue, in all likelihood, for generations and centuries to come, is worth while; is it not?

†On hand, but not available, as at present interest goes to the donor.

We wish to acknowledge the thoughtfulness of many friends who have recently sent to Maryknoll bits of jewelry, broken or entire. We know that in some instances, at least, a sentimental attachment to these trinkets has made the gift a real sacrifice and we are the more grateful because of this. These gathered bits are always welcome and serviceable in the Cause.

American missionaries have yet to try themselves, but it is good to feel that some who were inclined to doubt them are beginning to express confidence. The following letter is suggestive:

I am an attentive reader of THE FIELD AFAR, and, as such, cannot help marveling at the wonderful and heroic work that your missionary priests, Sisters and Brothers are doing among the poorest of the poor pagan Chinese. Why? Because they are *Americans*. I am American born myself and that is why I am so surprised; I should never have dreamt that *Americans* could rise to such heights in religion. But it is said that the Catholic Church brings forth saints in every age and in every country; therefore, even America can be no exception.

For several years, the parish of Albion, N. Y., in the diocese of Buffalo, has, with its pastor, the Rev. Francis Sullivan, sent to Maryknoll, every year, the amount needed to cover the expenses of one student. Fr. Ford, now in China, was the first Maryknoll Son of Albion, and Fr. O'Melia, on his way to the Far East, is the latest. Fr. O'Melia wrote to Albion when leaving and received from Fr. Sullivan the following reply:

I wish to most sincerely congratulate you and I truly hope and pray that God's choicest blessings will be yours here on earth and in eternity. The sacrifice you are making is heroic, and, as the work you are setting out to do is so much needed, it is good we have heroes whom divine grace has moved to undertake it. The little help given by me and my parish, and which you so deeply appreciate, has been a work of pleasure and will be continued.

I congratulate you once more and wish you every blessing.

#### Sister M. Gertrude, O.S.D.



A CABLE across the Pacific notified us at Maryknoll of the unexpected death, August 21, of Sister Mary Gertrude, at Yeungkong, China. Sister Gertrude, formerly Miss Sarah Moore, of New York City, a registered nurse, entered the Foreign Mission Sisters of St. Dominic, at Maryknoll, in October, 1920. After her profession, she was sent with the second group of Maryknoll Sisters who sailed for China in October, 1922.

At Hongkong, Sister Gertrude was assigned to the new mission of Yeungkong. Here she was winning her way into the hearts of the people, helping them daily in her poorly-equipped dispensary and visiting in their homes those who could not get to her, when she contracted the fever (typhoid) which ended in her death.

A Solemn Mass of requiem was celebrated, at Maryknoll, on Monday, August 27, by the Superior, assisted by Frs. Lane, Downs, and Tibesar. Mr. George H. Moore, of Larchmont, N. Y., the only surviving immediate relative of Sister Gertrude, was present with his family on this occasion.

We ask prayers for the soul of this valiant young woman.

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## BOOKS RECEIVED.

*Lil' Lady*, by Mary T. Waggaman. The Ave Maria, Notre Dame. Price, \$1.

*The Catholic Press Directory*. Compiled and published by Joseph H. Meier, Chicago. Price, \$1.

*Marie De l'Agnus Dei*, by Rev. Michael P. Hill, S.J. The Macmillan Co., N. Y. Price, \$2.25.

*A Little Soldier of Christ*, by Gabriel Francis Powers. The Ave Maria, Notre Dame. Price, 25 cents.

*The Starlight of the Hills*, by Jason Rolfe Strong. Frederick Pustet Company, Inc., New York. Price, \$1.75.

*The Catholic Nurse*, by Richard J. Murphy, S.J. Bruce Publishing Co., Milwaukee, Wis. Price, \$1.25, net.

*The State and The Church*, by John A. Ryan and Moorehouse F. Millar, S. J. The Macmillan Company, New York.

*Latin Grammar Made Clear*, by Professor H. Petitmangin. Funk and Wagnalls Co., N. Y. C. Price, \$1.50 net.

*Christian Science and the Catholic Faith*, by Rev. A. Bellwald, S. M., S. T. L. The Macmillan Company, New York. Price, \$2.50.

*Ven. Soeur Thérèse*, by Allen Ross. International Catholic Truth Society, Brooklyn. Price, 5 cents.

*What is Wrong?* by John Losabe. The Encyclopedia Press, New York. Price, 25 cents.

*The Bible: What It Is and How to Use It*, by Rev. Wm. Hogan, C. SS. R. International Catholic Truth Society, New York. Price, 5 cents.

*The Blessed Robert Bellarmine of the Society of Jesus*, by Thomas J. Campbell, S. J. The Encyclopedia Press, New York. Price, 25 cents.

*The High Mother of God's House*, by Thomas F. Coakley, D.D. Catholic Truth Society, 67 Seventeenth St., Pittsburgh, Pa. Price, 25 cents per copy.

*The Unending Sacrifice*, by Rev. John C. Reville, S.J. America Press, Suite 4847, Grand Central Terminal, New York, N. Y. Price, single copies, 10 cents; 100 copies, \$7; 1000 copies, \$50.

## Timothy and Ellen Curtin Burse.

Under this title has been recorded the latest student foundation contributed to our steadily-growing list. Our friends will read with gratification this item of news.

## UNUSUAL REQUESTS.

1. From the Sisters at Maryknoll for a spinning wheel to be used in their industrial arts room.
2. From the Sisters at The Vénard for a bread-cutting machine that will save time. Saving time is one of the American indoor sports; or, as a French friend remarked, "Tim is mohney."

At this season, when the inside of the house attracts, the Maryknoll Mite Box will be thankful for your spare change. One of our friends has the habit of dropping, every night, into his, all left over coppers. Another uses nickels. Either or both will be welcome.

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Read this book—enjoy it—spread it. Lend it to your neighbor—or, better still, buy him a copy if you care to go that far. You and he and the mission cause will all be the better for it.

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